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THE CHRISTIAN READER

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Books by Stanley I. Stuber

THE LIVING WATER

HOW WE GOT OUR DENOMINATIONS

TREASURY OF THE CHRISTIAN FAITH

PUBLIC RELATIONS MANUAL FOR CHURCHES

THE CHRISTIAN READER

The Christian Reader

Inspirational and Devotional Classics

COMPILED AND EDITED BY

Stanley Irving Stuber

ASSOCIATION PRESS · NEW YORK

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DEDICATED TO

MY PARENTS

Mr. and Mrs. Benjamin Franklin Stuber

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Preface

THIS book has been designed to render two important functions. First of all, it brings together a volume of inspirational and devotional material. The contents represent the choice Christian writings of twenty centuries. The volume, because it contains a continuous stream of living words and challenging thoughts, is called *The Christian Reader*.

There is, however, another turn in relation to these same words. I have in mind the Christian reader—the person who is seeking daily for light and truth. I am thinking of the Christian who desires to strengthen his faith and point up his convictions. The material of this book has been selected carefully, over a period of ten years, with the purpose of helping, morally and spiritually, the reader.

It is my conviction that the material which I have assembled, being a cross section of the best Christian thinking through the ages, will not only greatly benefit the individual reader, but will do much to vitalize the spiritual life of the Church itself.

The true history of the Christian Church is found in its devotional literature. Here, more than in theological treatises and creedal statements, is to be found the ongoing life and spirit of Christendom. In its devotional classics there is spiritual life and the presence of the living God. In these thoughts, which are as vital today as when they were first written, there is reality, timelessness. It is a soul-enriching experience to read Christian history according to the thoughts of the saints, practical mystics, and prophets of the ecumenical Church. Here, through the stream of Christian thought which has flowed on for twenty centuries, we rise above denominationalism and creedalism and join the Church Universal where a sense of spiritual union has existed throughout its history.

Some of us discovered at the first assembly of the World Council of Churches at Amsterdam that theology divides but worship unites. In the morning devotional services differences were put aside and Christians of all denominations met together in a wonderful fellowship before the feet of their common Lord. It is apparent that

the road to church union lies along this path of worship. Spirit and truth create open doors to Christian fellowship and to the larger understanding basic to the oneness found in Christ.

Even today there is much heated discussion over the so-called apostolic succession. Ecclesiastical orders continue to divide Christians at the Lord's Table. Various forms of ordination are barriers to the true ecumenical spirit. But here in this volume we have represented the real line of succession: those who have within their hearts the spirit of truth, the fire from the altar. Beginning with Christ, we have in unbroken line: Paul, Clement of Alexandria, Tertullian, Basil, Ambrose, Chrysostom, Augustine, Gregory the Great, Bede, Erigena, the author of the *Foundation Charter of the Order of Cluny*, Bernard, St. Francis of Assisi, Eckhart, Tauler, the author of *Theologia Germanica*, Thomas à Kempis, Erasmus, Luther, Calvin, Francis de Sales, Roger Williams, George Fox, Brother Lawrence, William Law, John Wesley, Carlyle, Emerson, John Henry Newman, Phillips Brooks, Tolstoy, and Rauschenbusch. Here is Christianity at its best. Here is help in time of trouble.

In selecting the authors and material we have endeavored to have representative Christians, Roman Catholics and Protestants alike, reveal to us the heart of the Christian message. We have aimed for the universal note, that which is common to all. We have chosen the devotional call, rather than the theological argument. For this reason the material of this volume is no respecter of creed or sect. It has the ring of the Church Universal and the authority of the spirit of Christ. It lifts as well as challenges.

Not only have these writings enriched my soul, but the authors have become to me living realities. During the past few years, in the course of my travels, I have made it a point to visit Emerson at Concord, Paul in Rome, St. Francis in Assisi, Calvin in Geneva, and Carlyle in London. Other contributors have also been visited along the way. Their words have taken on new meaning as I have come to realize that they were written by real people out of a full Christian experience. What I have found for myself I now want to share with the readers of this book.

STANLEY IRVING STUBER

New York City

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To the best of his knowledge the editor has secured all necessary permissions. Sincere regret is expressed for any possible omissions.

Due to the many sources, differences in time, and the variations in literary usage, certain inconsistencies of styling, spelling, punctuation, capitalization, and the like will be apparent to the reader. We have thought it better to follow the original sources than to maintain a uniformity in styling. We have, however, aimed at consistency in regard to the captions of the selections, since these have been prepared by the editor and not by the original authors of the excerpts quoted.

S.I.S.

Contents

PREFACE

vii

PART I

Spiritual Foundations of Early Christianity

1. JESUS	
Biographical Note by Ernest Renan	3
Selections from the <i>Gospels</i> (modern translations)	5
2. PAUL	
Biographical Note by Lyman Abbott	15
Selections from his <i>Letters</i> (modern translations)	17
3. CLEMENT OF ALEXANDRIA (150–212)	
Biographical Note by G. W. Butterworth	29
Selections from <i>The Exhortation to the Greeks</i>	30
4. TERTULLIAN (150–220)	
Biographical Note by Edward Bouverie Pusey	35
Selections from <i>Apologetic and Practical Treatises</i>	37
5. BASIL THE GREAT (329–379)	
Biographical Note by Stanley Irving Stuber	41
Selections from his <i>Letters</i>	42
6. AMBROSE (340–397)	
Biographical Note by R. Thornton	47
Selections from his <i>Letters</i>	50
7. CHRYSOSTOM (344–407)	
Biographical Note by Neander	57
Selections from the <i>Homilies</i>	60
8. AUGUSTINE (354–430)	
Biographical Note by Edward Bouverie Pusey	67
Selections from the <i>Confessions</i> and <i>City of God</i>	70

PART II

Christian Lights in the Dark Ages

9. GREGORY THE GREAT	
Biographical Note by Edmund G. Gardner	85
Selections from the <i>Dialogues</i>	86
10. THE VENERABLE BEDE (673–735)	
Biographical Note by Vida D. Scudder	90
Selections from <i>Ecclesiastical History of the English Nation</i>	91

11. ERIGENA (John Scotus) (810-877)	
Biographical Note by W. J. Townsend	96
Selections from <i>De Divisione Naturae</i>	98
12. FOUNDATION CHARTER OF THE ORDER OF CLUNY (910)	
Note by Ernest F. Henderson	101
Selections from <i>Charter</i>	101
13. BERNARD OF CLAIRVAUX (1091-1153)	
Biographical Note by Arthur Cushman McGiffert	103
Selections from his <i>Sermons</i> and <i>Hymns</i>	106

PART III

The Way of the Christian Spirit

14. FRANCIS OF ASSISI (1182-1226)	
Biographical Note by Paul Sabatier	119
Selections from <i>The Mirror of Perfection, The Little Flowers of St. Francis, Rule of the Brothers Minor, The Admonitions, and his Prayer</i>	121
15. JOHANNES ECKHART (1260-1327)	
Biographical Note by Stanley Irving Stuber	128
Selections from his <i>Sermons</i>	130
16. JOHANNES TAULER (1300-1361)	
Biographical Note by Rufus M. Jones	137
Selections from <i>The Inner Way</i>	140
17. THEOLOGIA GERMANICA (1350)	
Notes by Martin Luther, Charles Kingsley, and C. E. Stowe	153
Selections	154
18. THOMAS à KEMPIS (1380-1471)	
Biographical Note by F. W. Kates	162
Selections from <i>Imitation of Christ</i>	165

PART IV

The Great Spiritual Reformation

19. ERASMUS (1469-1536)	
Biographical Note by Robert Blackley Drummond	195
Selections from <i>Praise of Folly, Handbook of a Christian Soldier, and Colloquies</i>	198
20. MARTIN LUTHER (1483-1546)	
Biographical Note by Thomas Carlyle	207
Selections from his <i>Sermons, Concerning Christian Liberty, and Address to the Nobility</i>	211

Contents

xiii

21. JOHN CALVIN (1509–1564)		
Biographical Note by Theodore Beza		219
Selections from <i>Institutes of the Christian Religion</i>		221
22. FRANCIS de SALES (1567–1622)		
Biographical Note by Henry Benedict Mackey		234
Selections from <i>Introduction to the Devout Life</i>		235
23. ROGER WILLIAMS (1603–1683)		
Biographical Note by Oscar S. Straus		254
Selections from <i>Christenings Make Not Christians, The Bloody Tenent of Persecution, Experiments of Spiritual Life and Health</i> , and various writings		256
24. GEORGE FOX (1624–1690)		
Biographical Note by Thomas Hodgkin		270
Selections from his <i>Journal, Will</i> , and various writings		271
25. BROTHER LAWRENCE (about 1666–)		
Biographical Note by M. Beaufort		285
Selections from <i>The Character of Brother Lawrence, The Practice of the Presence of God, Letters, and Spiritual Maxims</i>		288
26. WILLIAM LAW (1686–1761)		
Biographical Note by William Ralph Inge		300
Selections from <i>A Serious Call to a Devout and Holy Life</i>		303

PART V

Awakening of Practical Christianity

27. JOHN WESLEY (1703–1791)		
Biographical Note by Hugh Price Hughes		333
Selections from his <i>Journal</i>		334
28. THOMAS CARLYLE (1795–1880)		
Biographical Note by Ewald Flügel		347
Selections from <i>Past and Present, Sartor Resartus, Signs of the Times, Essays, University of Edinburgh Address, Letters, and Journal</i>		349
29. RALPH WALDO EMERSON (1803–1882)		
Biographical Note by Oliver Wendell Holmes		369
Selections from his <i>Journal</i>		378
30. JOHN HENRY NEWMAN (1801–1890)		
Biographical Note by Alexander Whyte		402
Selections from <i>Idea of a University, Historical Sketches, Discussions and Arguments, Difficulties with Anglicans, Apologia Pro Vita Sua, Sermons</i> , and various writings		406

31. PHILLIPS BROOKS (1835-1893)	
Biographical Note by Julius H. Ward	423
Selections from <i>The Law of Growth and Other Sermons</i>	425
32. LEO TOLSTOY (1828-1910)	
Biographical Note by Matthew Arnold	448
Selections from <i>The Kingdom of God, What Is Art?, What Is to Be Done?, Life, My Confession, My Religion, Personal Letters</i> , and various writings	451
33. WALTER RAUSCHENBUSCH (1861-1918)	
Biographical Note by Justin Wroe Nixon	473
Selections from <i>The Social Principles of Jesus, Dare We Be Christians?, Christianity and the Social Crisis, Prayers of the Social Awakening</i> , and <i>Christianizing the Social Order</i>	476
INDEXES: NAME; SOURCE; TOPICAL; USE	497

PART I

*Spiritual Foundations of
Early Christianity*

Jesus

Paul

Clement of Alexandria

Tertullian

Basil the Great

Ambrose

Chrysostom

Augustine

Biographical Note by Ernest Renan

IT WAS about noon. A woman of Shechem came to draw water. Jesus asked her to let him drink, which excited great astonishment in the woman, the Jews generally forbidding all intercourse with the Samaritans. Won by the conversation of Jesus, the woman recognized in him a prophet, and expecting some reproaches about her worship, she anticipated him: "Sir," said she, "our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship." Jesus saith unto her, "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth."

The day on which he uttered this saying, he was truly the Son of God. He pronounced for the first time the sentence upon which will repose the edifice of eternal religion. He founded the pure worship, of all ages, of all lands, that which all elevated souls will practice until the end of time. Not only was his religion on this day the best religion of humanity, it was the absolute religion. . . . Man has not been able to maintain this position; for the ideal is realized but transitorily. This sentence of Jesus has been a brilliant light amidst gross darkness; it has required eighteen hundred years for the eyes of mankind to become accustomed to it. But the light will become the full day, and, after having run through all the cycles of error, mankind will return to this sentence, as the immortal expression of its faith and its hope.

Jesus cannot belong solely to those who call themselves his disciples. He is the common honor of all who share a common humanity. His glory does not consist in being relegated out of history; we

render him a truer worship in showing that all history is incomprehensible without him.

Men did not become his disciples by believing this thing or that thing, but in being attached to his person.

Jesus was not a founder of dogmas, or a maker of creeds; he infused into the world a new spirit. Jesus gave religion to humanity, as Socrates gave it philosophy, and Aristotle science.

Whatever may be the transformations of dogma, Jesus will ever be the creator of the pure spirit of religion; the Sermon on the Mount will never be surpassed. Whatever revolution takes place will not prevent us attaching ourselves in religion to the grand intellectual and moral line at the head of which shines the name of Jesus.

Never has any one so much as he made the interests of humanity predominate in his life over the littleness of self-love. Unreservedly devoted to his mission, he subordinated everything to it to such a degree that, toward the end of his life, the universe no longer existed for him. It was by this access of heroic will that he conquered heaven. There never was a man . . . who to this degree trampled under foot, family, the joys of this world, and all temporal care. Jesus only lived for his Father and the divine mission which he believed himself destined to fulfill.

Will great originality be born again, or will the world content itself henceforth by following the ways opened by the bold creators of the ancient ages? We know not. But whatever may be the unexpected phenomena of the future, Jesus will not be surpassed. His worship will constantly renew its youth, the tale of his life will cause ceaseless tears, his sufferings will soften the best hearts; all the ages will proclaim that, among the sons of men, there is none born who is greater than Jesus.

For thousands of years the world will extol thee. Banner of our contradictions, thou wilt be the sign around which will be fought the fiercest battles. A thousand times more living, a thousand times more loved since thy death than during the days of thy pilgrimage here below, thou wilt become to such a degree the corner-stone of humanity, that to tear thy name from this world would be to shake it to its foundations. Between thee and God, men will no longer distinguish. Complete conqueror of death, take possession of thy

kingdom, whither, by the royal road thou hast traced, ages of adorers will follow thee.—The Life of Jesus, 1863

Selections from the Gospels

THE BLESSED

Blessed are those who feel poor in spirit! the Realm of Heaven is theirs.

Blessed are the mourners! they will be consoled.

Blessed are the humble! they will inherit the earth.

Blessed are those who hunger and thirst for goodness; they will be satisfied.

Blessed are the merciful! they will find mercy.

Blessed are the pure in heart; they will see God.

Blessed are the peacemakers! they will be ranked sons of God.

Blessed are those who have been persecuted for the sake of goodness! the realm of heaven is theirs.—Matt. 5:3-10 (Moffatt)

HOW TO PRAY

Let this be how you pray: 'Our Father in heaven, thy name be revered, thy Reign begin, thy will be done on earth as in heaven! give us to-day our bread for the morrow, and forgive us our debts as we ourselves have forgiven our debtors, and lead us not into temptation but deliver us from evil.'—Matt. 6:9-13 (Moffatt)

GOD'S CARE

Now if God so clothes the grass of the field which blooms to-day and is thrown to-morrow into the furnace, will not he much more clothe you? O men, how little you trust him! Do not be troubled, then, and cry, 'What are we to eat?' or 'what are we to drink?' or 'how are we to be clothed?' (pagans make all that their aim in life) for well your heavenly Father knows you need all that. Seek God's Realm and his goodness, and all that will be yours over and above.—Matt. 6:30-33 (Moffatt)

CHRISTIAN FOUNDATIONS

Now, everyone who listens to these words of mine and acts upon them will be like a sensible man who built his house on rock. The rain came down, the flood rose, the winds blew and beat upon that house, but it did not fall, for it was founded on rock. And everyone

who listens to these words of mine and does not act upon them will be like a stupid man who built his house on sand. The rain came down, the floods rose, the winds blew and beat upon that house, and down it fell—with a mighty crash.—Matt. 7:24-27 (Moffatt)

WHEAT AND WEEDS

The Kingdom of Heaven is like a man who sowed good seed in his field, but while people were asleep his enemy came and sowed weeds among the wheat, and went away. And when the wheat came up and ripened, the weeds appeared too. And the owner's slaves came to him and said, 'Was not the seed good that you sowed in your field, sir? So where did these weeds come from?' He said to them, 'This is some enemy's doing.' And they said to him, 'Do you want us to go and gather them up?' But he said, 'No, for in gathering up the weeds you may uproot the wheat. Let them both grow together until harvest time, and when we harvest I will direct the reapers to gather up the weeds first and tie them up in bundles to burn, but get the wheat into my barn.'—Matt. 13:24-30 (Goodspeed)

LIKE MUSTARD SEED

The Kingdom of Heaven is like a mustard seed which a man took and sowed in his field. It is the smallest of all seeds, but when it is grown it is the largest of plants and grows into a tree, so that the wild birds come and roost in its branches.—Matt. 13:31-32 (Goodspeed)

COSTLY PEARL

Again, the Kingdom of Heaven is like a dealer in search of fine pearls. He found one costly pearl, and went and sold everything he had, and bought it.—Matt. 13:45-46 (Goodspeed)

THE GREATEST

He called a child to him and had him stand among them, and he said, "I tell you, unless you change and become like children, you will never get into the Kingdom of Heaven at all. Anyone, therefore, who is as unassuming as this child is the greatest in the Kingdom of Heaven, and anyone who welcomes one child like this on my account welcomes me. But whoever hinders one of these children who believe in me might better have a great millstone hung around his neck and be sunk in the open sea. Alas for the world

for such hindrances! They have to come, but alas for the man who causes them!"—Matt. 18:2-7 (Goodspeed)

GOOD SAMARITAN

A man was once going down from Jerusalem to Jericho when he fell into the hands of robbers, who stripped him of everything, and beat him, and went away leaving him half dead. As it chanced, a priest was going down by that road. He saw the man, but passed by on the opposite side. A Levite, too, did the same; he came up to the spot, but, when he saw the man, passed by on the opposite side. But a Samaritan, travelling that way, came upon the man, and, when he saw him, he was moved with compassion. He went to him and bound up his wounds, dressing them with oil and wine, and then put him on his own mule, and brought him to an inn, and took care of him. The next day he took out four shillings and gave them to the inn-keeper. "Take care of him," he said, "and whatever more you may spend I will myself repay you on my way back." Now which, do you think, of these three men, asked Jesus, proved himself a neighbour to the man who fell into the robbers' hands?

"The one that took pity on him," was the answer, on which Jesus said:

Go and do the same yourself.—Luke 10:30-37 (20th Century)

INNER LIGHT

No one sets light to a lamp, and then puts it in the cellar or under the corn-measure, but he puts it on the lamp-stand, so that any one who comes in may see the light. The lamp of the body is your eye. When your eye is unclouded, your whole body, also, is lit up; but, as soon as your eye is diseased, your body, also, is darkened. Take care, therefore, that the inner Light is not darkness. If, then, your whole body is lit up, and no corner of it darkened, the whole will be lit up, just as when a lamp gives you light by its brilliance.—Luke 11:33-36 (20th Century)

INEXHAUSTIBLE TREASURE

Make yourselves purses that will not wear out—an inexhaustible treasure in Heaven, where no thief comes near, or moth works ruin. For where your treasure is, there also will your heart be.—Luke 12:33-34 (20th Century)

CALL FOR SINNERS

Those who are strong have no need of a doctor, but those who are ill: I have not come to call just men but sinners.—Mark 2:17 (Moffatt)

UNITED ACTION

If a realm is divided against itself, that realm cannot stand: if a household is divided against itself, that household cannot stand: and if Satan has risen against himself and is divided, he cannot stand, he comes to an end.—Mark 3:24-26 (Moffatt)

OUT IN THE OPEN

Is a lamp brought to be placed under a bowl or a bed? Is it not to be placed upon the stand? Nothing is hidden except to be disclosed, nothing concealed except to be revealed.—Mark 4:21-22 (Moffatt)

FROM INSIDE

Listen to me, all of you, and understand this:—nothing outside a man can defile him by entering him; it is what comes from him that defiles him. If anyone has ears to hear, let him listen to this.—Mark 7:15-16 (Moffatt)

CHRISTIAN SERVANTS

You know the so-called rulers of the Gentiles lord it over them, and their great men overbear them: not so with you. Whoever wants to be great among you must be your servant, and whoever of you wants to be first must be your slave; for the Son of man himself has not come to be served but to serve, and to give his life as a ransom for many.—Mark 10:42-45 (Moffatt)

TRUE WORSHIP

Believe me, the time is coming when you will worship the Father neither on this mountain nor at Jerusalem. You worship something you know nothing about; we know what we worship, for salvation comes from the Jews. But a time is coming—it is already here!—when the true worshipers will worship the Father in spirit and sincerity, for the Father wants such worshipers. God is spirit, and his worshipers must worship him in spirit and in sincerity.—John 4:21-24 (Goodspeed)

REAL LOVE

If you really love me, you will observe my commands, and I will ask the Father and he will give you another Helper to be with you always. It is the Spirit of Truth. The world cannot obtain that Spirit, because it does not see it or recognize it; you recognize it because it stays with you and is within you. I am not going to leave you friendless. I am coming back to you. In a little while the world will not see me any more, but you will still see me, because I shall live on, and you will live on too. When that day comes you will know that I am in union with my Father and you are with me and I am with you. It is he who has my commands and observes them that really loves me, and whoever loves me will be loved by my Father, and I will love him and show myself to him.—John 14:15-21 (Good-speed)

AID OF THE HOLY SPIRIT

I have told you this while I am still staying with you, but the Helper, the holy Spirit which the Father will send in my place, will teach you everything and remind you of everything that I have told you. I leave you a blessing; I give you my own blessing. I do not give it to you as the world gives. Your minds must not be troubled or afraid. You have heard me say that I am going away and am coming back to you; if you loved me you would be glad that I am going to the Father, for the Father is greater than I. And I have told you of it now before it happens, in order that when it happens you may believe in me. I shall not talk much more with you, for the evil genius of the world is coming. He has nothing in common with me, but he is coming that the world may know that I love the Father and am doing what he has commanded me to do.—John 14:25-31 (Goodspeed)

BEARING GOOD FRUIT

I am the True Vine, and my Father is the Vine-grower. Any unfruitful branch in me he takes away, and he cleanses every fruitful branch, that it may bear more fruit. You are already clean because of the Message that I have given you. Remain united to me, and I will remain united to you. As a branch cannot bear fruit by itself, unless it remains united to the vine; no more can you, unless you

remain united to me. I am the Vine, you are the branches. He that remains united to me, while I remain united to him—he bears fruit plentifully; for you can do nothing apart from me.—John 15:1-5 (20th Century)

TEST OF DISCIPLESHIP

If any one does not remain united to me, he is thrown away, as a branch would be, and withers up. Such branches are collected and thrown into the fire, and are burnt. If you remain united to me, and my teaching remains in your hearts, ask whatever you wish, and it shall be yours. It is by your bearing fruit plentifully, and so showing yourselves my disciples, that my Father is honoured. As the Father has loved me, so have I loved you; remain in my love. If you lay my commands to heart, you will remain in my love; just as I have laid the Father's commands to heart and remain in his love.—John 15:6-11 (20th Century)

NEW COMMANDMENT

I have told you all this so that my own joy may be yours, and that your joy may be complete. This is my command—Love one another, as I have loved you. No one can give greater proof of love than by laying down his life for his friends. And you are my friends, if you do what I command you. I no longer call you servants, because a servant does not know what his master is doing; but I have given you the name of friends, because I made known to you everything that I learnt from my Father. It was not you who chose me, but I who chose you, and I appointed you to go and bear fruit—fruit that should remain, so that the Father might grant you whatever you ask in my Name.—John 15:11-16 (20th Century)

NOT OF THIS WORLD

I am giving you these commands that you may love one another. If the world hates you, you know that it has first hated me. If you belonged to the world, the world would love its own. Because you do not belong to the world, but I have chosen you out of the world—that is why the world hates you. Remember what I said to you—'A servant is not greater than his master.' If they have persecuted me, they will also persecute you; if they have laid my Message to heart,

they will lay yours to heart also. But they will do all this to you, because you believe in my Name, for they do not know him who sent me.—John 15:17-21 (20th Century)

SPIRIT OF TRUTH

If I had not come and spoken to them, they would have had no sin to answer for; but as it is, they have no excuse for their sin. He who hates me hates my Father also. If I had not done among them such work as no one else ever did, they would have had no sin to answer for; but, as it is, they have both seen and hated both me and my Father. And so is fulfilled what is said in their Law—"They hated me without cause." But, when the Helper comes, whom I will send to you from the Father—the Spirit of Truth, who comes from the Father—he will bear testimony to me; yes, and you also are to bear testimony, because you have been with me from the first.—John 15:22-27 (20th Century)

OUR HELPER

I have spoken to you in this way so that you may not falter. They will expel you from their Synagogues; indeed the time is coming when any one who kills you will think that he is making an offering to God. They will do this, because they have not learnt to know the Father, or even me. But I have spoken to you of these things that, when the time for them comes, you may remember that I told you about them myself. I did not tell you all this at first, because I was with you. But now I am to return to him who sent me; and yet not one of you asks me—"Where are you going?", although your hearts are full of sorrow at all that I have been saying to you. Yet I am only telling you the truth; it is for your good that I should go away. For otherwise the Helper will never come to you, but, if I leave you, I will send him to you.—John 16:1-7 (20th Century)

PEACE

I have told you all this while I am still with you, but the Helper, the Holy Spirit whom the Father will send in my name, will teach you everything and recall to you everything I have said. Peace I leave to you, my peace I give to you; I give it not as the world gives its 'Peace!' Let not your hearts be disquieted or timid. You

heard me tell you I was going away and coming back to you; if you loved me, you would rejoice that I am going to the Father—for the Father is greater than I am.—John 14:25–28 (Moffatt)

UNDER ORDERS

I tell you this now, before it occurs, so that, when it does occur, you may believe. I will no longer talk much with you, for the Prince of this world is coming. He has no hold on me; his coming will only serve to let the world see that I love the Father and that I am acting as the Father ordered.—John 14:29–31 (Moffatt)

ALL WHO BELIEVE

Nor do I pray for them alone, but for all who believe in me by their spoken word; may they all be one! As thou, Father, art in me and I in thee, so may they be in us—that the world may believe thou hast sent me. Yea, I have given them the glory thou gavest me, that they may be one as we are one—I in them and thou in me—that they may be made perfectly one, so that the world may recognize that thou hast sent me and hast loved them as thou hast loved me. Father, it is my will that these, thy gift to me, may be beside me where I am, to behold my glory which thou hast given me, because thou lovedst me before the foundation of the world. O just Father, though the world has not known thee, I have known thee, and these have known that thou hast sent me; so have I declared, so will I declare, thy Name to them, that the love with which thou hast loved me may be in them, and I in them.—John 17:20–25 (Moffatt)

“FOLLOW ME”

Then after breakfast Jesus said to Simon Peter, “Simon, son of John, do you love me more than the others do?” “Why, Lord,” he said, “you know I love you.” “Then feed my lambs,” said Jesus. Again he asked him, for the second time, “Simon, son of John, do you love me?” “Why, Lord,” he said, “you know I love you.” “Then be a shepherd to my sheep,” said Jesus. For the third time he asked him, “Simon, son of John, do you love me?” Now Peter was vexed at being asked a third time, “Do you love me?” so he replied; “Lord, you know everything, you can see I love you.” Jesus said, “Then feed my sheep. Truly, truly I tell you, you put on your own girdle and went wherever you wanted, when you were young; but when

you grow old, you will stretch out your hands for someone to gird you, and you will be taken where you have no wish to go" (he said this to indicate the kind of death by which Peter would glorify God); then he added, "Follow me."—John 21:15-19 (Moffatt)

PERSONAL MATTER

Peter turned round and saw that the favourite disciple of Jesus was following, the disciple who had leant on his breast at supper and put the question, "Lord, who is to betray you?" So, on catching sight of him, Peter said to Jesus, "And what about him, Lord?" Jesus replied, "If I choose that he should survive till I come back, what does that matter to you? Follow me yourself."—John 21:20-22 (Moffatt)

IN THE GARDEN

And he went a little way, and threw himself on his face, and prayed, saying, "My Father, if it is possible, let this cup pass by me. Yet not as I please but as you do!" When he went back to the disciples he found them asleep. And he said to Peter, "Then were you not able to watch with me for one hour? You must all watch, and pray that you may not be exposed to trial! One's spirit is eager, but flesh and blood are weak!" He went away again a second time and prayed, saying, "My Father, if it cannot pass by me without my drinking it, your will be done!" When he came back he found them asleep again, for they could hardly keep their eyes open. And he left them and went away again and prayed a third time, in the same words as before. Then he came back to the disciples and said to them, "Are you still sleeping and taking your rest? See, the time has come for the Son of Man to be handed over to wicked men! Get up! Let us be going! Look! Here comes my betrayer!"—Matt. 26:39-46 (Goodspeed)

NO NEED FOR SWORDS

Put your sword back where it belongs! For all who draw the sword will die by the sword. Do you suppose I cannot appeal to my Father, and he would at once furnish me more than twelve legions of angels? But then how are the Scriptures to be fulfilled, which say that this must happen?—Matt. 26:52-54 (Goodspeed)

GREAT COMMISSION

Full authority in heaven and on the earth has been given to me. Therefore go and make disciples of all the heathen, baptize them in the name of the Father, the Son, and the holy Spirit, and teach them to observe all the commands that I have given you. I will always be with you, to the very close of the age.—Matt. 28:18–20
(Goodspeed)

Biographical Note by Lyman Abbott

PAUL was a seer and a prophet; and as seer and prophet, not as philosopher and theologian, he is to be studied. He used Greek words to express ideas which the Greek mind had never entertained, and we must learn their meaning and clothe his words therewith. He was, moreover, an orator. The orator always thinks of his audience when he speaks or writes. He is not interested in the simple exposition of truth; he is interested to get this particular truth at this particular time into the minds of the particular men and women before him,—whether in fact or in imagination. Whether he is a writer or a speaker, if he has the oratorical temperament, his object is to put his intellectual life into the life of other men and women; and that was emphatically Paul's character.

This man with a life too great for the language of his time, enthralled by his dialectic education and breaking through it, using logical forms but not logical processes, logical in his speech but not in his mental structure, full of a passionate devotion to truth, but only because truth ministers to life, Hebrew of Hebrews, and using the dialectic method only that he may impart Christian life to the Greek world, and through Greece to the heart of Europe—this man is over-full, and his words pour out of him as water pours out of a bottle when it is held upside down. Sometimes he quotes an objection and dismisses it without an answer; sometimes he answers it; sometimes it is difficult to tell whether he is a critic or an advocate of a doctrine; sometimes, like Browning, he hardly knows himself which he is.

This man—prophet, not philosopher—poet, not logician—orator, not scholastic—has written no treatise, only letters, and a letter is never the sole product of the man who writes it. To know Paul's writings we must know not Paul only, but the men to whom he

writes. He writes in one way to the Colossians, in another way to the Thessalonians, in another way to the Corinthians. He does not care whether he is consistent with himself or not. To him, as to Emerson, consistency is the vice of small minds. He only cares to convince men and win them to himself and to his Christ.

Paul's style has all the vices of letters proceeding from such a man, and dictated extemporaneously; for Paul did not write, he dictated. It abounds in parentheses, interpolations, corrections, and involved sentences; sometimes the sentence is left unfinished. When the letter was ended, he sometimes added a postscript in his own hand. See what big letters I have written, he says—for he was half blind, and wrote as half blind men do, in large characters.

Imagine, then, this man writing one of these letters. He has seen a vision of the truth; he would lay down his life to give that truth to the men he loves,—loves, as he says, the more, the less he is loved. But they do not see; and he cannot understand why they are so blind. He thought they understood him; and they did not. They have fallen away again; they have gone away from the truth they once received from him. His heart is full. He sees before him those to whom he wishes to speak; they are as though they were present with him. He begins to talk with them, as he paces up and down the room; the amanuensis keeps pace as well as he can with the increasing torrent; the speaker thinks as he speaks, and corrects, modifies, inserts parentheses, and, as it were, interlineations, as he dictates. The thought grows in expressing; the inadequacy of language oppresses him; he turns the truth back and forth in endeavor to shed its light. He phrases an objection and sweeps it away in one short sentence or leaves it contemptuously to refute itself, or the transcending truth of his own experience passes beyond all bounds of exposition and he breaks forth into a rhapsody of praise or prayer. When the letter is finished, he has neither time nor patience to revise. He adds a salutation, sometimes a longer postscript, sends it in haste, and then goes about other work which is pressing upon him.

Philosopher among poets is Browning; poet among philosophers is Paul: prophet, seer, preacher, orator, interpreter of Christ's spirit

to the thought of the world.—The Life and Letters of Paul the Apostle, 1898

Selections from His Letters

THE GOOD NEWS

The Good News that we brought you did not come to you in words only, but also with power and with the Holy Spirit and with much certainty, for you know the sort of men we became among you, as examples for your sakes.—I Thess. 1:5 (Weymouth)

NEW LIFE IN CHRIST

... when Timothy recently returned to us from you with good news of your faith and love, and told us how kindly you think of us—always longing, he said, to see us, just as we are longing to see you—on hearing this, we felt encouraged about you, brothers, in the midst of all our difficulties and troubles, by your faith. For it is new life to us to know that you are holding fast to the Lord.—I Thess. 3:6–8 (20th Century)

CHRISTIAN MORALITY

It is God's will that you should be consecrated, that you abstain from immorality, that each of you learn to take a wife for himself from pure and honorable motives, not to gratify his passion, like the heathen who know nothing of God. No one is to wrong or defraud his brother in this matter, for the Lord avenges all such things, as we told you before, in the most solemn terms. God has not called us to an unclean life, but to a pure one. So whoever disregards this is not disregarding man, but God, who gives you his holy Spirit.—I Thess. 4:3–8 (Goodspeed)

CHRISTIAN'S ARMOR

We belong neither to the night nor to darkness. So then let us not sleep, like the rest of the world, but let us keep awake and be sober. For those who sleep, sleep at night, and those who drink freely, drink at night. But let us, belonging—as we do—to the day, be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation. For God has not pre-destined us to meet His anger, but to obtain salvation through our Lord Jesus Christ; who

died on our behalf, so that whether we are awake or are sleeping we may share his life.—I Thess. 5:5-10 (Weymouth)

THE SECOND MILE

Be at peace among yourselves. We beseech you, brothers, keep a check upon loafers, encourage the faint-hearted, sustain weak souls, never lose your temper with anyone; see that none of you pays back evil for evil, but always aim at what is kind to one another and to all the world; rejoice at all times, never give up prayer, thank God for everything—such is his will for you in Christ Jesus; never quench the fire of the Spirit, never disdain prophetic revelations but test them all, retaining what is good and abstaining from whatever kind is evil.—I Thess. 5:14-22 (Moffatt)

STEADFASTNESS IN FAITH

... we ourselves speak of you with pride in the churches of God for your steadfastness and faith in the face of all the persecutions and troubles you are having to endure.—II Thess. 1:4 (Goodspeed)

ETERNAL CONSOLATION

So then, brethren, stand your ground, and hold fast to the teachings which you have received from us, whether by word of mouth or by letter. And may our Lord Jesus Christ Himself—and God our Father who has loved us and has given us in His grace eternal consolation and a bright hope—comfort your hearts and make you stedfast in every good work and word.—II Thess. 2:15-17 (Weymouth)

A CONSTANT GUARD

... the Lord is faithful; he will stablish you and guard you from the Evil One.—II Thess. 3:3 (Centenary)

FRIENDLY WARNING

We hear that there are among you people who are living ill-ordered lives, and who, instead of attending to their own business, are mere busy-bodies. All such people we urge, and entreat, in the name of the Lord Jesus Christ, to attend quietly to their business, and earn their own living. You, Brothers, must not grow weary of doing what is right. If any one disregards what we have said in this letter, mark that man and avoid his company, that he may feel ashamed. Yet

do not think of him as an enemy, but caution him as you would a Brother. May the Lord, from whom all peace comes, himself give II Thess. 3:11-16 (20th Century)

who called you by Christ's grace and going over to another gospel.—

DESERTING CHRIST

I am astonished you are hastily shifting like this, deserting Him you his peace at all times and in all ways. May he be with you all.—Gal. 1:6 (Moffatt)

NO HUMAN AFFAIR

I tell you the gospel that I preach is not a human affair; no man put it into my hands, no man taught me what it meant, I had it by a revelation of Jesus Christ.—Gal. 1:11-12 (Moffatt)

REMEMBER THE POOR

They stipulated only that we should remember the poor, which very thing indeed I was quite eager to do.—Gal. 2:10 (Centenary)

WAY TO RIGHTEOUSNESS

We . . . know that no one is pronounced righteous as the result of obedience to Law, but only through faith in Christ Jesus. So we placed our faith in Christ Jesus, in order that we might be pronounced righteous. . . . I, indeed, through Law became dead to Law, in order to live for God. I have been crucified with Christ. So it is no longer I that live, but it is Christ who lives in me.—Gal. 2:15-16, 19-20 (20th Century)

MEN OF FAITH

. . . the real descendants of Abraham are the men of faith.—Gal. 3:7 (Goodspeed)

SONS OF GOD

For in Christ Jesus you are all sons of God through your faith. For all of you who have been baptized into union with Christ have clothed yourselves with Christ. There is no room for "Jew" and "Greek"; there is no room for "slave" and "freeman"; there is no room for "male" and "female"; for in union with Christ Jesus you are all one.—Gal. 3:28-29 (Goodspeed)

CALLED TO BE FREE

Brothers, you were called to be free; only, do not make your freedom an opening for the flesh, but serve one another in love. For the entire Law is summed up in one word, in *you must love your neighbour as yourself* (whereas, if you snap at each other and prey upon each other, take care in case you destroy one another). I mean, lead the life of the Spirit; then you will never satisfy the passions of the flesh. For the passion of the flesh is against the Spirit, and the passion of the Spirit against the flesh—the two are at issue, so that you are not free to do as you please. If you are under the sway of the Spirit, you are not under the Law. Now the deeds of the flesh are quite obvious, such as sexual vice, impurity, sensuality, idolatry, magic, quarrels, dissension, jealousy, temper, rivalry, factions, party-spirit, envy, murder, drinking bouts, revelry, and the like; I tell you beforehand as I have told you already, that people who indulge in such practices will never inherit the Realm of God. But the harvest of the Spirit is love, joy, peace, good temper, kindness, generosity, fidelity, gentleness, self-control:—there is no law against those who practice such things.—Gal. 5:13–23 (Moffatt)

LAW OF CHRIST

Bear one another's burdens, and so carry out the Law of the Christ.—Gal. 6:2 (20th Century)

CARRYING BURDENS

If a man imagines himself to be somebody, when he is really nobody, he deceives himself. Let every one test his own work, and then his cause for satisfaction will be in himself and not in a comparison of himself with his neighbor; for every one must bear his own load.—Gal. 6:3–5 (20th Century)

SOWING AND REAPING

Do not deceive yourselves. God is not to be scoffed at. For whatever a man sows, that he will also reap. He who sows in the field of his lower nature, will from that nature reap destruction; but he who sows to serve the Spirit will from the Spirit reap the Life of the Ages. Let us not abate our courage in doing what is right; for in due time we shall reap a reward, if we do not faint. So then, as we have opportunity, let us labour for the good of all, and especially of

those who belong to the household of the faith.—Gal. 6:7–10 (Weymouth)

CROSS OF CHRIST

But as for me, God forbid that I should glory in anything except the Cross of our Lord Jesus Christ, upon which the world is crucified to me, and I am crucified to the world. For neither circumcision nor uncircumcision is of any importance; but only a renewed nature.—Gal. 6:14–15 (Weymouth)

NO ROOM FOR CLIQUES

Brothers, for the sake of our Lord Jesus Christ I beg of you all to drop these party-cries. There must be no cliques among you; you must regain your common temper and attitude.—I Cor. 1:10–11 (Moffatt)

BETTER THAN PHILOSOPHY

Jews insist upon miracles, and Greeks demand philosophy, but we proclaim a Christ who was crucified—an idea that is revolting to Jews and absurd to the heathen, but to those whom God has called, whether they are Jews or Greeks, a Christ who is God's power and God's wisdom. For God's folly is beyond the wisdom of men, and God's weakness is beyond their strength.—I Cor. 1:21–25 (Goodspeed)

DEMONSTRATION OF THE SPIRIT

In weakness and fear and great trembling came I among you. My message and my preaching were not in the persuasive language of philosophy, but in demonstration of the Spirit and of power; in order that your faith should rest, not on human philosophy, but on the power of God.—I Cor. 2:4–5 (Centenary)

WORLDLY BEHAVIOR

While there is among you jealousy and strife, are you not still unspiritual, and behaving like worldlings?—I Cor. 3:3 (Centenary)

ALL ONE IN CHRIST

For when some one says, "I belong to Paul," and another says, "I belong to Apollos," is not this the way men of the world speak? What then is Apollos? And what is Paul? They are just God's servants, through whose efforts, and as the Lord granted power to each,

you accepted the faith. I planted and Apollos watered; but it was God who was, all the time, giving the increase. So that neither the planter nor the waterer is of any importance. God who gives the increase is all in all. Now in aim and purpose the planter and the waterer are one; and yet each will receive his own special reward, answering to his own special work. Apollos and I are simply fellow workers for and with God, and you are *God's* field—*God's* building. —I Cor. 3:4-9 (Weymouth)

PROPER FOUNDATION

In fulfilment of the charge which God had entrusted to me, I laid the foundation like a skilful master-builder; but another man is now building upon it. Let every one take care how he builds; for no man can lay any other foundation than the one already laid—Jesus Christ. —I Cor. 3:10-11 (20th Century)

TEMPLE OF GOD

Do not you know that you are God's Temple, and that God's Spirit has his name in you? If any one destroys the Temple of God, God will destroy him; for the Temple of God is sacred, and so also are you.—I Cor. 3:16-17 (20th Century)

LIGHT IN THE DARKNESS

Do not form any premature judgments, therefore, but wait until the Lord comes back. For he will light up the darkness that now hides things and show what the motives in people's minds are, and then everyone will get from God the praise he deserves.—I Cor. 4:5 (Goodspeed)

REIGN OF GOD

... the reign of God is not a matter of words but of power.—I Cor. 4:20 (Goodspeed)

SHUN IMMORALITY

Shun immorality! Any other sin that a man commits is outside the body, but the immoral man sins against his body. Do you not know your body is the temple of the holy Spirit within you—the Spirit you have received from God? You are not your own, you were bought for a price; then glorify God with your body.—I Cor. 6:19 (Moffatt)

SLAVES TO MEN

Do not let yourselves become slaves to men.—I Cor. 7:23 (20th Century)

BUILDING CHARACTER

Knowledge breeds conceit, while love builds up character.—I Cor. 8:1 (20th Century)

WINNING CONVERTS

Though free from all men, I make myself the slave of all, that I may win the more.—I Cor. 9:19 (Centenary)

TRAINING FOR THE RACE

Do you not know that in a foot-race, though all run, only one receives the prize? So run that you may win. Every man who contends in the games continually trains himself by all manner of self-restraint. Now they do it to get a fading garland, but we, one that is unfading. For my part, then, I run with no wavering to the goal. I box not as one beating the air, but I bruise my body and keep it in subjection, lest having called others to the contest, I should myself be disqualified.—I Cor. 9:24–27 (Centenary)

THE FAITHFUL GOD

God is faithful and will not allow you to be tempted beyond your strength.—I Cor. 10:13 (Weymouth)

GOOD OF OTHERS

Let no one be for ever seeking his own good, but let each seek that of his fellow man.—I Cor. 10:24 (Weymouth)

AT THE LORD'S SUPPER

... let a man examine himself, and, having done that, then let him eat the bread and drink from the cup. For any one who eats and drinks, eats and drinks judgement to himself, if he fails to estimate the body aright.—I Cor. 11:28–29 (Weymouth)

SAME SPIRIT

Gifts differ, but the Spirit is the same; ways of serving differ, yet the Master is the same; results differ, yet the God who brings about every result is in every case the same.—I Cor. 12:4–6 (20th Century)

ONE BODY IN CHRIST

For just as the human body is one whole, and yet has many parts, and all its parts, many though they are, form but one body, so it is with the Christ; for it was by one Spirit that we were all baptized to form one Body, whether Jews or Greeks, slaves or free men, and were all imbued with one Spirit.—I Cor. 12:12-13 (20th Century)

CHAPTER ON LOVE

I may speak with the tongues of men and of angels,
but if I have no love,

I am a noisy gong or a clanging cymbal;

I may prophesy, fathom all mysteries and secret lore,

I may have such absolute faith that I can move hills from their
place,

but if I have no love,

I count for nothing;

I may distribute all I possess in charity,

I may give up my body to be burnt,

but if I have no love,

I make nothing of it.

Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears. As for prophesying, it will be superseded; as for 'tongues,' they will cease; as for knowledge, it will be superseded. For we only know bit by bit, and we only prophesy bit by bit; but when the perfect comes, the imperfect will be superseded. When I was a child, I talked like a child, I thought like a child, I argued like a child; now that I am a man, I am done with childish ways.

At present we only see the baffling reflections in a mirror,
but then it will be face to face;

at present I am learning bit by bit,

but then I shall understand, as all along I have myself been
understood.

Thus 'faith and hope and love last on, these three,' but the greatest of all is love.—I Cor. 13 (Moffatt)

PERFECT CO-OPERATION

God has so adjusted the body and given such especial distinction to its inferior parts that there is no clash in the body, but its parts all alike care for one another. If one part suffers, all the parts share its sufferings. If a part has honor done it, all the parts enjoy it too. Now you are Christ's body, and individually parts of it.—I Cor. 12: 24-27 (Goodspeed)

IN PUBLIC WORSHIP

... in public worship I would rather say five words with my understanding so as to instruct others also than ten thousand words in an ecstasy.—I Cor. 14:19 (Goodspeed)

MATURE IN INTELLIGENCE

Brothers, do not be children in the sphere of intelligence; in evil be mere infants, but be mature in your intelligence.—I Cor. 14:20 (Moffatt)

BAD COMPANY

Bad company ruins character.—I Cor. 15:34 (Goodspeed)

THE LORD'S WORK

... stand firm, unshaken, always diligent in the Lord's work, for you know that, in union with him, your toil is not in vain.—I Cor. 15:58 (20th Century)

MANLY CHRISTIAN

Be watchful, stand firm in the faith, be manly, be strong. Let all that you do be done in love.—I Cor. 16:13-14 (Centenary)

COMFORT IN TROUBLE

Blessed be the God and Father of our Lord Jesus Christ, the merciful Father, and the God always ready to comfort! He comforts me in all my trouble, so that I can comfort people who are in any trouble with the comfort with which I myself am comforted by God. For if I have a liberal share of Christ's sufferings, through Christ I have a liberal share of comfort too. If I am in trouble, it is

to bring you comfort and salvation, and if I am comforted, it is for the sake of the comfort which you experience when you steadfastly endure such sufferings as I also have to bear.—II Cor. 1:3-6 (Goodspeed)

ONE CONTINUAL TRIUMPH

All thanks to God, who, through our union with the Christ, leads us in one continual triumph, and uses us to spread the sweet odour of the knowledge of him in every place.—II Cor. 2-14 (20th Century)

SPIRIT OF THE LORD

Now by "the Lord" is meant the Spirit; and where the Spirit of the Lord is, freedom is enjoyed. And all of us, with unveiled faces, reflecting like bright mirrors the glory of the Lord, are being transformed into the same likeness, from one degree of radiant holiness to another, even as derived from the Lord the Spirit.—II Cor. 3:17-18 (Weymouth)

NEVER LOSE HEART

So since by the mercy of God I am engaged in this service, I never lose heart.—II Cor. 4:1 (Goodspeed)

ON THE FACE OF CHRIST

God who said, "Let light shine out of darkness," has shone in my heart, to give me the light of the knowledge of God's glory, that is on the face of Christ.—II Cor. 4:6 (Goodspeed)

RENEWAL OF THE INNER MAN

Hence I never lose heart; though my outward man decays, my inner man is renewed day after day. The slight trouble of the passing hour results in a solid glory past all comparison, for those of us whose eyes are on the unseen, not on the seen; for the seen is transient, the unseen eternal—I know that if this earthly tent of mine is taken down, I get a home from God, made by no human hands, eternal in the heavens. It makes me sigh indeed, this yearning to be under the cover of my heavenly habitation, since I am sure that once so covered I shall not be "naked" at the hour of death. I do sigh within this tent of mine with heavy anxiety—not that I want to be stripped, no, but to be under the cover of the other, to have my mortal element absorbed by life. I am prepared for this change by God, who

has given me the Spirit as its pledge and instalment. Come what may, then, I am confident.—II Cor. 5:1-5 (Moffatt)

OVERMASTERING LOVE

... the love of Christ overmasters me.—II Cor. 5:14 (Centenary)

NOW IS THE TIME

Now is the time for acceptance! Now is the day of deliverance. Never do we put an obstacle in any one's way, that no fault may be found with our ministry. No, we are trying to commend ourselves under all circumstances, as God's ministers should—in many an hour of endurance, in troubles, in hardships, in difficulties, in floggings, in imprisonments, in riots, in toils, in sleepless nights, in fastings; by purity, by knowledge, by patience, by kindness, by holiness of spirit, by unfeigned love; by the Message of Truth, and by the power of God; by the weapons of righteousness in the right hand and in the left; amid honour and disrepute, amid slander and praise; regarded as deceivers, yet proved to be true; as unknown, yet well-known; as at death's door, yet, see, we are living; as chastised, yet not killed; as saddened, yet always rejoicing; as poor, yet enriching many; as having nothing, and yet possessing all things!—II Cor. 6:2-10 (20th Century)

WORKING TOGETHER FOR GOOD

Now we know that all things continually work together for good to those who love God, to those who have been the called according to his purpose.—Rom. 8:28 (Centenary)

We know also that those who love God, those who have been called in terms of his purpose, have his aid and interest in everything.—Rom. 8:28 (Moffatt)

NO SEPARATION FROM CHRIST

Who can separate us from Christ's love? Can trouble or misfortune or persecution or hunger or destitution or danger or the sword? As the Scripture says,

“For your sake we are being put to death all day long,

We are treated like sheep to be slaughtered.”

But in all these things we are more than victorious through him who loved us. For I am convinced that neither death nor life nor angels nor their hierarchies nor the present nor the future nor any super-

natural forces either of height or depth will be able to separate us from the love God has shown in Christ Jesus our Lord!—Rom. 8:35–39 (Goodspeed)

JESUS IS LORD

. . . if with your lips you acknowledge the truth of the Message that *Jesus Is Lord*, and believe in your heart that God raised him from the dead, you shall be saved. For with their hearts men believe and so attain to righteousness, while with their lips they make their Profession of Faith and so find Salvation.—Rom. 10:9–10 (20th Century)

Clement of Alexandria

Biographical Note by G. W. Butterworth

FEW facts are known to us concerning the life of Clement of Alexandria. His title comes from the city which was the scene of all his important work; but an early tradition spoke of him as being an Athenian by birth, and this may be correct.

The date of his birth can be fixed roughly at 150 A.D. We are told nothing of his parentage or early training. It seems clear, however, that he was not a Christian to begin with. He is so well acquainted with the mystery cults that there is a strong probability that he had been initiated into some of them. We have it on his own authority that he wandered through many lands and heard many teachers.

He became a presbyter of the Church, and taught in Alexandria for more than twenty years. On the outbreak of persecution under Severus in 202 A.D. he left Alexandria, never to return. We get one more glimpse of him; in 211 A.D. he was the bearer of a letter from Alexander, afterwards bishop of Jerusalem, to the Church at Antioch. In this letter he is described as "Clement the blessed presbyter, a virtuous and esteemed man . . . who upheld and extended the Church of the Lord."

Alexander was one of Clement's old pupils, and a fellow-pupil with the great Origen. Clement must have died not long after this letter was written; for the same Alexander, writing to Origen a few years later, speaks of him together with Pantaenus as "those blessed men who have trodden the road before us."

The writings of Clement are considerable in extent, and remarkable in character. Hardly a page can be found without some quotation from the Old or New Testaments. Besides this, Clement makes constant references to the Greek poets, dramatists, philosophers and historians. For Plato he has a sincere admiration, and Platonic expressions and ideas, to say nothing of direct quotations, are every-

where to be met with in his writings. Generally speaking he betrays no interest in his authorities except in so far as they are useful to establish some point. But this wide reading is evidence of a large and generous mind, that welcomed the true and the good wherever they might be found, confident that every ray of light proceeds from the same sun.

This fearless acceptance of truth from every available source makes Clement not only important for his own times, but also interesting for the world of to-day. He was faced by a problem that ever recurs, the problem of blending old truth with new.

To-day we may admire Greek art without paying much attention to the mythology which was then inseparable from it; we may probe mystery religions in search of those elements of good which made them for centuries the chief spiritual food of the common people. Such discrimination is not to be looked for in the second century. Clement claimed a place for philosophy in the Church; later on a home was found for art too, and even the fundamental ideas of the mysteries were not refused admission. Time was necessary to show what could be assimilated and what could not. In Clement's day Christianity was still struggling for existence, and popular religion was its deadliest enemy.—1919

Selections from The Exhortation to the Greeks

THE BEST HYMN

A beautiful hymn to God is an immortal man who is being built up in righteousness, and upon whom the oracles of truth have been engraved.

BITTER, YET GOOD MEDICINE

You do not patiently endure the severity of the way of salvation. Nevertheless, just as we take delight in sweet foods, preferring them because they are smooth and pleasant, and yet it is the bitter medicines, rough to the taste, which cure and restore us to health, the severity of the remedies strengthening those whose stomachs are weak; so custom pleases and tickles us, but thrusts us into the pit, whereas truth, which is "rough" at first, but a "goodly rearer of youth," leads us up to heaven.

ONE IN CHRIST

We, who have become disciples of God, have entered into the really true wisdom which leaders of philosophy only hinted at, but which the disciples of the Christ have both comprehended and proclaimed abroad. Moreover, the whole Christ, so to speak, is not divided; there is neither barbarian nor Jew nor Greek, neither male nor female, but a new man transformed by the Holy Spirit of God.

ADMIT THE LIGHT

Unless we had come to know the Word, and had been enlightened by His rays, we should have been in no way different from birds who are being crammed with food, fattening in darkness and reared for death. Let us admit the light, that we may admit God. Let us admit the light, and become disciples of the Lord.

ARENA OF TRUTH

Having then stripped before the eyes of all, let us join in the real contest in the arena of truth, where the holy Word is umpire, and the Master of the universe is president. For the prize set before us is no small one, immortality.

WATER OF REASON

Receive then the water of reason. Be washed, ye that are defiled. Sprinkle yourselves from the stain of custom by the drops that truly cleanse. We must be pure to ascend to heaven.

THE LORD'S WAY

The Lord is "the Way"; a "narrow" way, but coming "from heaven"; a "narrow" way, but leading back to heaven. It is narrow, being despised upon earth; and yet broad, being adored in heaven.

FEW NEEDS

He who is zealous for the right, as one would expect from a lover of Him who is in need of nothing, is himself in need of but little, because he has stored up his blessedness with none other than God Himself, where is no moth, no robber, no pirate, but only the eternal giver of good things.

MEDICINE OF IMMORTALITY

Splendid is the medicine of immortality. Let us repent with our

whole heart, that with our whole heart we may be able to receive God.

SOLDIERS OF PEACE

The Word, having spread abroad the truth, showed to men the grandeur of salvation, in order that they may either be saved if they repent, or be judged if they neglect to obey. This is the preaching of righteousness; to those who obey, good news; to those who disobey, a means of judgment. But when the shrilling trumpet blows, it assembles the soldiers and proclaims war; and shall not Christ, think you, having breathed to the ends of the earth a song of peace, assemble the soldiers of peace that are His? Yes, and He did assemble, O man, by blood and by word His bloodless army, and to them He entrusted the kingdom of heaven. The trumpet of Christ is His gospel. He sounded it, and we heard. Let us gird ourselves with the armour of peace, "putting on the breast-plate of righteousness," and taking up the shield of faith, and placing on our head the helmet of salvation; and let us sharpen "the sword of the spirit, which is the word of God." Thus does the apostle marshal us in the ranks of peace. These are our invulnerable arms; equipped with these let us stand in array against the evil one. Let us quench the fiery darts of the evil one with the moistened sword-points, those that have been dipped in water by the Word, returning thankful praises to God for His benefits and honouring Him through the divine Word. "For while thou art yet speaking," it says, "He will answer, behold, I am with thee."

WAY OF SALVATION

I urge thee to be saved. This is the wish of Christ; in one word, He freely grants thee life. And who is He? Understand briefly: the Word of truth; the Word of incorruption; He who regenerates man by bringing him back to the truth; the goal of salvation; He who banishes corruption and expels death; He who has built His temple in men, that in men He may set up the shrine of God. Purify the temple, and abandon your pleasures and careless ways, like the flower of a day, to the wind and fire; but labour in wisdom for the harvest of self-control, and present yourself as first-fruits to God, in order that you may be not only His work, but also His delight. Both things are necessary for the friend of Christ: he must show

himself worthy of a kingdom, and be counted worthy of a kingdom.

DANGER OF CUSTOM

Let us then shun custom; let us shun it as some dangerous headland, or threatening Charybdis, or the Sirens of legend. Custom strangles man; it turns him away from truth; it leads him away from life; it is a snare, an abyss, a pit, a devouring evil.

VISION OF GOD

Resolve, and thou hast vanquished destruction; bound to the wood of the cross thou shalt live freed from all corruption. The Word of God shall be thy pilot and the Holy Spirit shall bring thee to anchor in the harbours of heaven. Then thou shalt have the vision of my God, and shalt be initiated in those holy mysteries, and shalt taste the joys that are hidden away in heaven, preserved for me, "which neither ear hath heard nor have they entered into the heart" of any man.

HOLDING FAST THE TRUTH

Holding fast the truth with all our might we must follow God in soundness of mind, and consider all things to be His, as indeed they are; and further we must recognize that we are the noblest of His possessions and entrust ourselves to Him, loving the Lord God, and looking upon that as our work throughout the whole of life.

RICH IN GOD

It is time for us to affirm that only the God-fearing man is rich and of sound mind and well-born, and therefore the image, together with the likeness, of God; and to say and believe that when he has been made by Christ Jesus "just and holy with understanding," he also becomes in the same degree already like to God.

CHRIST IS GOOD

Now we, I say, we are they whom God has adopted, and of us alone He is willing to be called Father, not of the disobedient. For indeed this is the position of us who are Christ's attendants: as are the counsels, so are the words; as are the words, so are the actions; and as are the deeds, such is the life. The entire life of men who have come to know Christ is good.

WORD AS HELPER

The Word is our helper; let us have confidence in Him, and let no longing after silver and gold, or after glory, ever come upon us so strongly as the longing after the Word of truth Himself. For surely it cannot be pleasing to God Himself if we hold in least esteem those things which are of the greatest moment, while we choose as of higher worth the manifest excesses and the utter anxiety of ignorance, stupidity, indifference and idolatry.

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Tertullian

Biographical Note by Edward Bouverie Pusey

OF THE life of Tertullian little is known, except what is contained in the brief account of St. Jerome. "Tertullian, a presbyter, the first Latin writer after Victor and Apollonius, was a native of the province of Africa and city of Carthage, the son of a proconsular centurion: he was a man of a sharp and vehement temper, flourished under Severus and Antonius Caracalla and wrote numerous works, which as they are generally known, I think it unnecessary to particularize. I saw at Concordia in Italy an old man named Paulus. He said that, when young, he had met at Rome with an aged amanuensis of the blessed Cyprian, who told him that Cyprian never passed a day without reading some portion of Tertullian's works, and used frequently to say, Give me my master, meaning Tertullian. After remaining a presbyter of the Church until he had attained the middle age of life, Tertullian was by the envy and contumelious treatment of the Roman clergy driven to embrace the opinions of Montanus, which he has mentioned in several of his works under the title of the New Prophecy. He is reported to have lived to a very advanced age, and to have composed many other works which are not extant."

In addition to these circumstances, it is known from his own writings that he was a convert from heathenism, and that he once despised the Gospel, which he afterwards embraced. As a Heathen, he had taken pleasure in the savage sports of the gladiators, and had fallen into the gross sins of Heathenism, but with these he contrasts his subsequent state, although with a deep consciousness of abiding sinfulness, and of his weakness of faith. Of special infirmities, he takes occasion of writing upon patience, to mention his own impatience.

His conversion was probably A.D. 196. His Treatises addressed "to his wife," written while in the Church, imply the likelihood of continued life; the whole tenor of the two books implies that he was

living in the ordinary course of married life. Previous to his conversion, he seems to have been engaged in the practise of the law, his accurate acquaintance with which, Eusebius has occasion distinctly to specify; on his conversion he abandoned it, and in the interval before his secession, was admitted to the Priesthood.

Of his mental qualities, the Ancient Church seems to have been much impressed with his acuteness, energy, learning, and eloquence; what we have left, are apparently but a small portion of the great number of works which he composed; and these indicate no ordinary fertility of mind, in that he so little repeats himself, or recurs to favourite thoughts, as is so frequently the case even with the great St. Augustine. His character of mind is thus vividly described by Vincentius: "As Origen among the Greeks, so is Tertullian among the Latins to be accounted for the first of all our writers. For who was more learned than he? Who in divinity or humanity more practised? for by a certain wonderful capacity of mind, he attained to, and understood, all philosophy, all the sects of philosophers, all their founders and supporters, all their systems, all sorts of histories and studies. And for his wit, was he not so excellent, so grave, so forcible, that he almost undertook the overthrow of nothing, which either by quickness of wit or weight of reason he crushed not? Further, who is able to express the praises which his style of speech deserves, which is fraught (I know not how) with that force of reason, that such as it cannot persuade, it compels to assent: whose so many words almost are so many sentences; whose so many sentences, so many victories."

The Apology was written probably A.D. 198. It was under Severus, one of the better Emperors. The sufferings of the early Christians were not confined to the great persecutions; they were demanded by the populace. Allix infers, from the way in which Tertullian speaks of Rome and the Romans, that the Apology was not written at Rome; it was addressed to the executive in a Proconsulate, so that Eusebius is probably mistaken in saying it was addressed to the Roman Senate. S. Jerome says of it, "What more learned than Tertullian, what more acute? His Apology and his Books against the Gentiles comprise the whole range of secular learning."—1842

*Selections from Apologetic and Practical Treatises***GLORY OF CHRISTIANITY**

Evil-doers delight in hiding themselves; shun appearing; are bewildered when discovered; being accused deny; not even when tortured, readily or always confess; certainly mourn when condemned; sum up against themselves, impute either to fate or to the stars the impulses of a wicked mind: for they will not have that to be their own, which they acknowledge to be evil.

But what doth the Christian like this? None is ashamed, none repenteth, save indeed that he was not such long ago. If he be marked down, he glorieth; if accused, maketh no defense; being questioned, confesseth even of his own accord; being condemned, giveth thanks. What manner of evil is this, which hath not the natural marks of evil, fear, shame, shrinking, penitence, sorrow? What manner of evil is this, whereof he that is accused rejoiceth? Whereof to be accused is his prayer, and its punishment his happiness? Thou canst not call that madness, of which thou art proved to know nothing.

GOD THROUGH CHRIST

We say, and we say openly, and while ye torture us, mangled and gory we cry out, "We worship God through Christ"; believe Him a man: it is through Him and in Him that God willeth Himself to be known and worshipped.

TRUTH IS HATED

Verily, of old time, indeed at all times, truth is hated.

WORSHIPERS OF TRUTH

. . . They are the worshippers of the Truth, who worship not that which is false; and that they err no longer, in that, by discovering their error in which, they have ceased from it.

THE WORSHIP OF CHRISTIANS

That which we worship is the One God, Who through the Word by Which He commanded, the Reason by Which He ordained, the Power by Which He was able, hath framed out of nothing this whole material mass with all its furniture of elements, bodies, and spirits, to the honour of His Majesty; whence also the Greeks have applied

to the universe the name *Κόσμος*. He is invisible though seen, incomprehensible though present through His grace, inconceivable though conceived by the sense of man. Therefore He is true; and such is His greatness. Now that which can ordinarily be seen, which can be comprehended, which can be conceived, is less than the eyes by which it is scanned, and the hands by which it is profaned, and the senses by which it is discovered: but that which is immeasurable is known to itself alone. This is it which causeth God to be conceived of, while He admitteth not of being conceived: thus the force of His greatness presenteth Him to men, as both known and unknown.

TESTIMONY OF THE SOUL

"God seeth," "I commend to God," "God shall recompense me." O testimony of a soul, by nature Christian! In pronouncing these words, it looketh not to the Capitol, but to Heaven; for it knoweth the dwelling-place of the true God: from Him and from thence it descended.

INSTRUMENTS OF SCRIPTURE

That we might approach more fully and with deeper impressions, as well to Himself as His ordinances and His counsels, He hath added the instrument of Scripture, if any desireth to enquire concerning God, and having enquired, to find Him, and having found, to believe in Him, and having believed, to serve Him. For He hath from the beginning sent forth into the world men, worthy, by reason of their righteousness and innocency, to know God and to make Him known, overflowing with the Divine Spirit, whereby they might preach that there is One God.

MADE CHRISTIANS

Christians are made, not born such.

NOT ASHAMED OF CHRIST

. . . even the common people knoweth Christ as one among men, such as the Jews judged Him to be, whence one might the more easily suppose us worshippers of a man. But neither are we ashamed of Christ, seeing that we rejoice to be ranked, and condemned, under His Name, nor do we judge otherwise than they, respecting God.

HOW THEY LOVE EACH OTHER

But it is the exercise of this sort of love which doth, with some, chiefly brand us with a mark of evil. "See," say they, "how they love each other"; for they themselves hate each other: and "see how ready they are to die for each other"; for they themselves are more ready to slay each other.

CHRISTIAN COMMUNISM

We therefore, who are united in mind and soul, doubt not about having our possessions in common. With us all things are shared promiscuously, except our wives.

SAME STANDARD

We are the same when gathered together as when scattered, the same in the mass as single, offending no one, vexing no one.

AN ANGRY GOD

Ye are they that trouble the world, ye are guilty of the national calamities, ye that are ever inviting evils, among whom God is despised, images worshipped. For surely it must be thought more credible that He should be angry Who is neglected, than they who are worshipped; or else they must indeed be most unjust, if, on account of the Christians, they injure their own worshippers also, whom they ought to except from the deserts of the Christians.

THE CHALLENGE

Let him come forth who shall venture to refute us. He will be bound to strive against us on the ground of truth, not by skill of words, but in the same form in which we have established our proof.

FAITH AND WORKS

Every Christian labourer both findeth out God and serveth Him, and hence really ascribeth to God all that in God is looked for.

NO LUST

The Christian is by nature a lover to his wife alone. . . . It is in his heart that he is blinded against lust.

DOETH NOT VAUNT HIMSELF

The Christian doth not vaunt himself against even a poor man.

EVEN HIS ENEMY

The Christian, even when condemned, giveth thanks . . . the Christian is called faithful even to strangers.

. . . The Christian doth not hurt even his enemy.

PHILOSOPHER AND THE CHRISTIAN

What likeness is there between the philosopher and the Christian? the disciple of Greece and of Heaven? the trafficker for fame and for salvation? the doer of words and of works? the builder and the destroyer of things? the foister in of error, and the restorer of truth? its plunderer and its guardian?

THE CHRISTIAN BATTLE

We have a battle, in that we are summoned to the tribunals, that we may then, at the hazard of our life, contend for the truth. But to obtain that for which thou hast contended, is victory. This victory hath both the glory of pleasing God, and the spoils of eternal life. Yet still we are crushed: yea, after that we have won the battle. Therefore when we are slain, we conquer, and in fine when we are crushed we escape. Ye may now call us faggot-men and half-axle-men, because being bound to the wood of half-an-axle we are burnt by a circle of faggots enclosing us. This is the garb of our conquest, this our robe of victory; in such a chariot do we triumph.

TRUE RESURRECTION

As far as ye can by means of monuments, ye yourselves in some sort grant a resurrection to the dead, while he, who hopeth for the true resurrection from God, if he suffer for God, is mad. But go on, ye righteous rulers,—much more righteous in the eyes of the people if ye sacrifice the Christians to them—rack, torment, condemn, grind us to powder: for your injustice is the proof of our innocence. It is for this that God permitteth us to suffer these things.

Basil the Great

Biographical Note by Stanley Irving Stuber

BASIL (330–379), known in history as “The Great,” was born at Caesarea in Cappadocia, of a famous family. Although his family moved to Pontus while he was still a child, he was sent back to Cappadocia where he lived with a relative.

An eager student, he first studied at Constantinople (346) and then in Athens, where he became a fellow-student with Gregory of Nazianzus. Both of these young men were greatly influenced by Origen and together compiled an anthology of his writings.

John Henry Newman, writing on university life at Athens, speaks of Basil in the following terms: “He was one of those men who seem by a sort of fascination to draw others around them even without wishing it. One might have deemed that his gravity and his reserve would have kept them at a distance; but, almost in spite of himself, he was the centre of a knot of youths, who, pagans as most of them were, used Athens honestly for the purpose for which they professed to seek it; and, disappointed and displeased with the place himself, he seems nevertheless to have been the means of their profiting by its advantages.”

While studying at Athens Basil became seriously interested in the religious life. He sought out hermits in Syria and Egypt, trying to discover from them the way to true piety and the practice of asceticism. The monastic life appealed to him and, about 360, we find him leading this type of existence at Annesi in Pontus, which was near the convent where his widowed mother Emilia and his sister Maerina were living. He was ordained to the priesthood in 365. This was due, scholars believe, to the pressure of ecclesiastical superiors who desired to use his remarkable talents against the Arians.

When Eusebius, bishop of Caesarea, died in 370 Basil was chosen as his successor. Then it was that his great powers were called into play against the heresy of his day. He became throughout the East

a mighty unifying agent of the scattered elements of the orthodox. His diocese of Caesarea became very important and his bishop, as ex-officio, became exarch of the great diocese of Pontus. In spite of his being hot-blooded and imperious at times, he was not blind to the good in his opponents and often for the sake of peace, or out of charity, would waive the use of orthodox terminology when no compromise with truth was involved.

Basil devoted much attention to the improvement of the liturgy, and the liturgy of St. Basil is still being used in the Eastern Church. He was also known for his reformation in monastic life, substituting hard labor, works of charity, and the common life for that of hermitical asceticism.

St. Basil saw several practical advantages in the common life over against the solitary life, such as fruitfulness, spiritual gifts, and that of service to others. "Who would choose the idle and fruitless life, in preference to the fruitful life which is lived in accordance with the commandment of the Lord?" he asks. Going deeper he discovers a basic principle: "The fashion of the love of Christ does not allow us to look each at his own good. For 'love' we read 'seeketh not its own.' Now the solitary life has one aim, the service of the needs of the individual. But this is plainly in conflict with the law of love, which the apostle fulfilled when he sought not his own advantage, but that of the many, that they might be saved."

He became a famous preacher. His sermons are still preserved in the Hexaëmeron, a series of homilies on the opening verses of Genesis and an exposition of the Psalms. His other writings include letters, several ethical manuals, a theological work known as De Spiritu Sancto, and three books against Eunomius, the chief exponent of Anomoian Arianism.

Although troubled with ill-health and much ecclesiastical unrest, he remained optimistic and loving to the very end.

Selections from His Letters

TRANQUILLITY OF MIND

We must try to keep the mind in tranquillity. For just as the eye which constantly shifts its gaze, now turning to the right or to the left, now incessantly peering up and down, cannot see distinctly

what lies before it, but the sight must be fixed firmly on the object in view if one would make his vision of it clear, so too man's mind when distracted by his countless worldly cares cannot focus itself distinctly on the truth.

DISCIPLINE OF PIETY

The discipline of piety nourishes the soul with divine thoughts. What then is more blessed than to imitate on earth the anthems of angels' choirs; to hasten to prayer at the very break of day, and to worship our Creator with hymns and songs; then, when the sun shines brightly and we turn to our tasks, prayer attending us wherever we go, to season our labours with sacred song as food with salt? For that state of the soul in which there is joy and no sorrow is a boon bestowed by the consolation of hymns.

CONSOLATIONS FOR HARDSHIPS

The labours of the farm do not seem strange to the farmer; the storm at sea is not unexpected by the sailor; sweat causes no wonder to the hired labourer; and so to those who have chosen to live the life of piety the afflictions of this world are not unforeseen. Nay, to each of the aforesaid is joined a labour that is appropriate and well known to those who share it—a labour which is not chosen for its own sake, but for the enjoyment of expected blessings. For hopes, which hold and weld together man's entire life, give consolation for the hardships which fall to the lot of each of these.

DISCOVERY OF DUTY

A most important path to the discovery of duty is the study of the divinely inspired Scriptures. For in them are not only found the precepts of conduct, but also the lives of saintly men, recorded and handed down to us, lie before us like living images of God's government, for our imitation of their good works. And so in whatever respect each one perceives himself deficient, if he devotes himself to such imitation, he will discover there, as in the shop of a public physician, the specific remedy for his infirmity.

BENEFIT OF PRAYER

Prayer, following such reading finds the soul, stirred by yearning towards God, fresher and more vigorous. Prayer is to be commended,

for it engenders in the soul a distinct conception of God. And the indwelling of God is this—to hold God ever in memory, His shrine established within us.

NO DELUSIONS

Only for those who toil for piety's sake has no delusion blasted their hopes, no result spoiled the rewards, for the kingdom of heaven, firm and enduring, receives them.

CONDUCT OF A CHRISTIAN

The Christian, being in all things superior to the ordinances of the law, should neither swear nor lie. He ought not to speak evil, to insult, wrangle, revenge himself, render evil for evil or get angry. He should be long-suffering, should endure to suffer anything whatever, and should rebuke an offender in due season, not with a feeling for personal vengeance, but with a desire for his brother's correction, according to the commandment of the Lord.

CHRIST OUR HELPER

So long as the word of truth is on our side, let no false slander disturb you, no threat of the powerful terrify you; let not the ridicule and insults of your acquaintances offend you, nor yet the condemnation of those who pretend to care for you and who offer you deceit's most potent lure—the pretence of giving advice. Against them all let right reason give battle, summoning to be its ally and helper the teacher of piety, our Lord Jesus Christ, for whom to suffer is a delight and "to die is gain."

ART OF FORGIVENESS

Each one should, according to his power, entertain a kindly feeling for everyone who has a grievance against him. He should not hold past wrongs against the repentant sinner, but should grant forgiveness from the bottom of his heart.

ONE'S OWN REFORM

The Christian should not await an opportunity for his own reform, because the morrow is not secure, since many who have made many plans have not reached the morrow.

COURAGE OF THE CHRISTIAN

Now so far as the threats are concerned, I utterly—for the truth must

be told—laugh them to scorn. Indeed I should be a mere child to be terrified at such bugbears.—*In a letter to Athanasius, Bishop of Ancyra*

CHRISTIAN FELLOWSHIP

Now it would be an excellent thing if we should adopt the device of the physicians (and I certainly have a great abundance of illustrations of this kind, because of the illness from which I am never free); they, when their patients suffer excessive pain, contrive for them an anaesthetic to make them insensible of their sufferings; so we should all pray for some analgetic to render our souls insensible of their ills, so that we may not be afflicted with intolerable pains. However, though we are wretched, we enjoy one single consolation—that we can contemplate your kindness, and alleviate the torment of our soul by thinking of you and remembering you. For just as the eyes, after gazing intently upon glaring objects, obtain relief by returning to blues and greens, so also to our souls is the memory of your gentleness and sense of fitness like a gentle touch that dispels all sense of pain; and this is especially true when we call to mind that you fulfilled your whole duty within your power.—*In a letter to Eusebius*

RESPONSIBILITY AND ACHIEVEMENT

Do not, as is usually the case, thrust the care of the common weal upon your neighbor, and then, as each one in his own thoughts makes light of the matter, all find to their surprise that they have drawn upon themselves through their neglect a personal misfortune.

CONQUERING BY SLOW DEGREES

Therefore by slow degrees steal away from the pleasures of life and obliterate every habit, lest by provoking all the pleasures at once you bring upon yourself a multitude of trials. When you have mightily overcome one passion of pleasure, array yourself against the next pleasure, and thus in due season you will overcome them all. For there is but one word for pleasure, but different activities. Therefore, brother, first of all be patient under every trial. And what are the trials by which the faithful are tested? Loss of worldly goods, accusations, falsehoods, disobedience, slanders, persecutions. By these and similar tests are the faithful tested.

ACCUSTOM YOUR SOUL

... discipline your body with hard work; and accustom your soul to trials. Considering the separation of soul from body as deliverance from every evil, accept only the enjoyment of the blessings which are eternal, the enjoyment which all saints have shared. And incessantly hold the balances, and set as it were on the pair of the scales, over against every thought suggested by the devil, your pious reflection, therewith compensating for the inclination of the scale-beam.

THE SECOND MILE

... when defrauded, appeal not to the law; when hated, love; when persecuted, endure; when blasphemed, deprecate. Be dead to sin, be crucified for God; transfer all your cares to the Lord, that you may be found where are the myriads of angels, the assemblies of the first-born, the thrones of the apostles, the seats of the prophets, the sceptres of the patriarchs, the crowns of the martyrs, and the praises of the just. Seek to be numbered among those righteous men, in Jesus Christ our Lord.

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Biographical Note by R. Thornton

IT is the year A.D. 340. Twenty-eight years have passed since Constantine the Great saw, as he declared, in vision the symbol of the Crucified, and was bidden to hope for victory, temporal and eternal, through Him alone; twenty-eight years since the tyrant Maxentius lost his power and his life at the Milvian bridge; twenty-seven since Constantine's second edict, dated not from Rome, but from Milan, released the Christians from the fear of persecution, and launched the Cross on an unimpeded career of conquest.

There is a commotion in the house of Ambrosius, the Christian Prefect of the Gauls. Whether the house is at Trèves, or Arles, or Lyons, it is impossible to gather from the records we possess. But, wherever it is, the Prefect is told that he is the father of a third child and a second son, and decides that the infant shall bear his own name, Ambrosius, "the Immortal," a poetical equivalent of Athanasius, the "Deathless."

Of the boyhood of Ambrose we know nothing. . . .

In due time Ambrose entered on the business of advocate, and practised in the Court of the Praetorium Prefect of Italy. The brilliant young pleader attracted the attention of Anicius Petronius Probus, who then filled this important post; he was soon made the Prefect's legal adviser, and not long after, in the early part of 374, was appointed President, or, as it was termed, Consular, of Liguria and Aemilia, with the rank of senator. This appointment included both judicial and administrative functions, and compelled him to take up his residence in Milan, a city which was then disputing with Rome the honour of being the civil metropolis of Italy. Probus was a Christian, and a man of high principle. He dismissed Ambrose to his new sphere of duty with words which, before the year was ended, had become prophetic: "Go, and conduct yourself not as a judge, but as a bishop."

A few months after the elevation of Ambrose to his consular office, the see of Milan was vacated by the death of Auxentius, and the appointment of a successor became the subject of the most violent party feeling. The church in which the Synod met was thronged with people, and the ferment was so great that apprehensions were entertained lest it should break out into a fray. The president, Ambrose, judged it to be his duty to take measures for quelling the tumult. He entered the church, and exhorted the people to concord and tranquillity. Immediately a cry arose, begun, it is said, by a single voice like that of a child, "Ambrose is bishop!" Both parties joined in accepting the proposal. With a unanimity more remarkable than, and as vehement as, their former discord, they urged Ambrose to undertake the sacred office, seeing as they did how desirous he was of promoting unity and peace, and believing that the voice which first uttered his name had proceeded from no noisy partisan on earth, but from some benevolent angel.

Ambrose, while receiving the education of a lawyer and a statesman, had not confined himself to secular studies. Though only a catechumen, he had been allowed free access to the sacred writings and to the works of commentators and divines, and had freely availed himself of the permission. He was not himself satisfied with his store of Christian learning. "Hurried as I was," he says in his treatise on "Duties," written in 391, "from the seat of judgment and the head-gear of a magistrate to the priesthood, I began to teach you what I had not myself learnt. So it came about that I began to teach before I began to learn; and I have to learn and teach at the same time, because I had not had time to learn before."

The practised pleader in the court of the Praetorian prefect could hardly be a man of slow speech and of a slow tongue. At all events, if not an orator, he was a writer and a deep thinker. Scarcely a single year passed from that of his consecration to that of his death without the composition and publication of some theological treatise.

Nor did he preach only, but at once began, according to the Apostolic precept, to reprove, rebuke, and exhort. He boldly remonstrated with the Emperor Valentinian respecting some malpractices of the magistrates, and was answered with the respectful courtesy due to his good intentions and his sacred office.

Upwards of eighty metrical compositions have been ascribed to

the pen of St. Ambrose. The great majority of these are certainly the production of different hands, and of a somewhat later age. There are but twelve which are considered to be indubitably the composition of the great Bishop of Milan, and two of these are found imbedded in liturgical hymns of greater length. He seems, however, to have struck a key-note of Church poetry. "I grant," says Grimm, "that the hymns attributed to Ambrose, whom we may justly call the father of Church song, are not all his; I cannot, however, think that the hymns commonly ascribed to him, but not recognised by editorial critics, were composed later than a century or two after him, they have so much of the simplicity of the others."

Ambrose's term was now drawing to a close. He was in his fifty-fifth year, scarcely more than a middle-aged man according to our reckoning. But the anxieties and labours of twenty years had had their effect upon him; and his ascetic mode of life, if it enhanced his spiritual powers, did not certainly increase his physical strength. He was continually engaged in preaching, writing, and in giving counsel to those who resorted to him. He threw himself heart and soul into each case, "rejoicing," says Paulinus, "with them that did rejoice, and weeping with them that did weep; for he would weep so with one who acknowledged his errors with a view to penance, as to force him to weep also." His assiduity about the due performance of the rites of religion was equally great, and involved almost an equal tax on his energies, for he would do single-handed at baptisms what five bishops of his time could scarcely perform together. When we remember that at Milan in the fourth century "a baptism" implied commonly the immersion of a number of adults, and was not confined to the pouring of water on a few infants, we shall see that the bodily fatigue of a solemn baptismal day to the officiating bishop must have been enormous.

In February, 397, he was called upon to officiate at the consecration of the Bishop of Pavia. After returning from the service he was taken ill, and compelled to retire to his bed. It was soon only too evident to all that his danger was extreme.

He sank rapidly; but as the outward man perished, the inward man was renewed: the Lord Jesus, he told Bassianus, bishop of Lodi, who had been praying with him, had come to his side and

smiled upon him. At last (it was Good Friday, April 3, 397) he ceased to speak: he lay for some hours with his arms stretched out in the form of the Cross, his lips moving, but no sound audible. Midnight passed, and Honoratus the newly-consecrated bishop of Vercelli, who had been with him, had left his side, and was retiring to rest, when he thought he heard a voice which repeated thrice, "Up, hasten, he is departing." Without delay Honoratus entered the sick chamber, and gave the dying prelate the Blessed Sacrament of the Lord's Body and Blood. He received it, and a moment after was at rest.

It was Easter Eve, April 4, and his body was carried to the "greater" church: thence on Easter Day to the church which bears his name. There he was laid, close to his beloved brother Satyrus. His funeral was attended by a throng of all ranks and ages: and not Christians only, but Jews and heathen, came to testify their respect for the great and holy man who had departed from among them.—1879

Selections from His Letters

MAN'S CONSCIENCE

Though a man be shut up within walls, and covered with darkness, without witness and without accomplice, still he has a Judge of his acts, Whom nothing ever deceives, and to Whom all things cry aloud. To Him the voice of *blood cried from the ground*. Every man has in himself and his own conscience a strict judge, an avenger of his wickedness and of his crimes.

RICH POSSESSIONS

Faith is sufficient for itself, and in its own possession is rich enough. And to the wise man nothing is foreign, but what is contrary to virtue; wherever he goes, he finds all things to be his own. All the world is his possession, for he uses it all as if it were his own.

TRUE HUMILITY

There is no true humility but such as is without colour and pretence. Such humility is that which hath a pious sincerity of mind.

SACRED WRITERS

Very many deny that the Sacred writers wrote according to the

rules of art. Nor do we contend for the contrary; for they wrote not according to art, but according to grace, which is above all art; for they wrote that which the Spirit gave them to speak. And yet they who wrote on art made use of their writings from which to frame their art, and to compose its comments and rules.

CAESAR AND GOD

If He was obedient let them learn from Him the lesson of obedience, to which we adhere, saying to them who raise odium against us, on the Emperor's account, *We render to Caesar the things that are Caesar's, and to God the things that are God's.* To Caesar tribute is due, we deny it not; the Church is God's, and must not be given up to Caesar, because the Temple of God cannot by right be Caesar's.

THE PRICE OF SCRIPTURE

The price of the Scripture is our faith, for it is according to the intelligence and will of each that what we read therein is valued.

STRAIGHT PATHS

Let our way be narrow, our virtue abundant, our steps more careful, our faith more lofty, our path narrow, our energy of mind over-flowing, our paths straight, for the steps of virtue cannot be turned aside. . . . Let our steps tend upward, for it is better to ascend.

OCCUPIED WITH THE BEAUTIFUL

Let us, as far as we can, direct our minds to that which is beautiful, seemly and good, let us be occupied therein, let us keep it in mind, that by its illumination and brightness our souls may become beautiful and our minds transparent. For if our eyes, when obscured by dimness, are refreshed by the verdure of the fields and are able by the beauty of a grove or grassy hill to remedy every defect of the failing vision, while the very pupils and balls of the eye seem to be coloured with the hue of health: how much more does this eye of the mind, beholding that chief good, and dwelling and feeding thereupon, brighten and shine forth.

THE LORD JESUS

He is our Peace, He is our chief Good, for He is Good from Good,

and from a good tree is gathered good fruit. And good also is His Spirit, Who takes of Him and *leads His servants forth into the land of righteousness*. For who hath the Spirit of God within him will deny that He is good, since He says Himself, *Is thine eye evil because I am good?* May this Good which the merciful God gives to them that seek Him come into our soul, and into our inmost heart. He is our Treasure, He is our Way, He is our Wisdom, He is our Righteousness, our Shepherd, the good Shepherd, He is our life.

TRANQUILLITY OF SOUL

Peace and tranquillity of the soul is above all glory of any house; for *peace passeth all understanding*. This is that peace above all peace which shall be granted . . . when He shall destroy all Principalities and Powers. . . . And thus there will be peace over all, the passions of the body offering no resistance, and the unbelieving mind no obstacle, that *Christ may be all in all*, offering in subjection to the Father the hearts of all men.

NOT QUITE READY

Sometimes, knowing our capacity, which we are ignorant of, He says to us, *ye cannot receive it now*. I ask for myself the sufferings of martyrdom, *the Holy Spirit is willing*, but sees the weakness of my flesh, and lest, while I seek for greater things I should lose what is less, says to me, "Thou canst not bear this." What opportunities have I not had, and yet when near the goal I have been held back. The good physician knows what food is suitable to each disease, and to each season, for the benefit of health. Sometimes food seasonably taken restores health; but if a man eat food unseasonably or of an improper kind, it is dangerous to him.

FREEDOM OF WISDOM

Whom do you consider as more truly free? Wisdom alone is free, she sets the poor over the rich, and makes the servants lend at usury to their own masters; lend, that is, not money but understanding, lend the talent of that Divine and eternal Treasure which is never wasted, the mere loan of which is precious.

FREE MAN

He then who is wise is free, bought with the price of the heavenly oracles, with that gold, that silver of the Divine Word; bought with

the price of blood (for it is no small thing to acknowledge one's Redeemer); bought with the price of Grace: he who heard and understood the words, *Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and drink and eat.*

INNER FREEDOM

Freedom is not his alone who has never had the auctioneer for his master, nor seen him raising his finger, but he is more truly free, who is free within himself, who is free by the laws of nature, knowing that this law has a moral not merely an arbitrary sanction, and that the measure of its obligations is in accordance not with the will of man but with the discipline of nature.

NATURE OF LIBERTY

Think you that he is free who buys votes with money, who courts the applause of the people more than the approbation of the wise? Is he free who is swayed by the popular breath, who dreads the hisses of the populace? That is not liberty which he who is manumitted receives, which he obtains as a gift from the blow of the lictor's palm. For it is not munificence but virtue that I hold to constitute liberty; liberty, which is not bestowed by the suffrages of others, but is won and possessed by a man's own greatness of mind.

FREEDOM OF SERVICE

The Apostle (Paul) has taught me something even beyond freedom itself, namely that to serve is real freedom. *Though I be free from all*, he says, *yet have I made myself servant unto all, that I might gain the more.* What is that which surpasses liberty but to have the Spirit of grace, to have charity? Liberty renders us free to men, but charity renders us beloved by God.

DOUBLE BONDAGE

There is a double bondage, one of the body, another of the soul; now the lords of the body are men, but the lords of the soul are evil dispositions and passions, from which liberty of the mind alone frees the wise man and enables him to depart from his bondage.

RESTING-PLACE OF TRUTH

He then alone is wise who has taken God as his guide, to conduct him to the secret resting-place of truth, and although but a mortal man has become by grace the heir and successor of the eternal God.

TRULY RICH

He is truly rich, who can appear rich in the sight of God, in whose sight the earth is small, the world itself is narrow, but God considers him only to be rich who is rich for eternity, who lays up the fruit not of riches, but of virtues. And who is rich before God but that meek and quiet spirit which is never corrupted?

SOME REAL RICHES

That peace is truly rich, which *passeth all understanding*. Peace is rich, modesty is rich, faith is rich, for to the faithful the whole world is a possession. Simplicity is rich, for there are also the riches of simplicity; for she scrutinizes nothing, has no mean, no suspicious, no deceitful thoughts, but pours herself forth with pure affection.

Goodness too is rich, and if a man preserve it he is fed by the riches of the heavenly inheritance.

BASIS FOR TEMPERANCE

And shall we not say that temperance is accordant with nature, and with that Divine law which, in the very origin of all things, gave us to drink of the fountains and to eat of the fruit of trees? After the flood the just man found himself tempted by wine. Wherefore let us use the natural drink of temperance, and would that we all could do so.

TEMPERANCE IN FOOD

Not only is that temperance praiseworthy which is sparing in food, but that also which restrains desires.

DIFFERENT REMEDIES

Wherefore, as a good physician, who desires both to preserve for the strong the stability of their virtue, and to restore health to the weak, he (Paul) gives to the one counsel, to the other a remedy; *Whoso is weak, let him eat herbs*; let him take a wife; he that is stronger, let him use the strong meat of continence.

MANY WAYS TO VIRTUE

A careful guide points out many ways, that each person may walk on which he will, and which he finds suitable for himself: provided only he lights on one which will lead him into the camp.

STEADFAST HEARTS

Stand steadfast therefore in your hearts, that no man may unsettle or overthrow you.

THE GOOD PHYSICIAN

He is a good Physician, Who has taken upon Him our infirmities, Who has healed our sicknesses. . . . He took upon Him our flesh, that *in the days of His flesh*, He *might offer up prayers and supplications with strong crying and tears unto God the Father, and though He were the Son of God, might even learn obedience from the things He suffered*, in order to teach us, that He might become to us the Author of salvation. Finally, having accomplished His sufferings, and being Himself made perfect, He gave health to all, He bore the sin of all.

AUTHOR OF OWN MISERY

As no man's life can be free from adversities, let us take care that they do not befall us by our own fault. For no man is condemned more severely by another's judgment than the foolish man, who is the author of his own misery, is by his own. Wherefore let us avoid such occupations as are troublesome and contentious, which bear no fruit, but only bring obstacles. But we ought to see that we have no cause to be ashamed either of our choice or of our act; for it is the part of a prudent man, to guard against having to feel frequent sorrow for his acts, since it is the prerogative of God alone never to repent. For what is the fruit of justice but calmness of mind, or what does living justly bring with it, but a life of tranquillity? According to the model of the master will be the condition of the whole house.

RECOVERY FROM SICKNESS

You have sent me word that while you were lying afflicted by a severe sickness you believed in the Lord Jesus, and straightway began to recover. This sickness therefore was unto salvation, bringing greater pain than danger, for you had long deferred your promise. This is the meaning of the text, *I wound, and I heal*. He wounded by sickness, He healed by faith.

CHRISTIAN HEALTH

For how should He do an injury to health Who is wont to say, as

we read in the Gospel, *I will come and heal him*. Being invited by your friends to visit your house He doubtless said, *I will come and heal him*; Although you heard Him not, He, as God, spoke to you imperceptibly, and although you saw Him not, still beyond doubt He visited you in spirit.

LIGHT OF LIFE

I was dead, but because in Baptism I died together with Christ, I received the light of life from Christ. And he who dies in Christ, being warmed by Christ, receives the breath of life and resurrection.

NO PERSONAL FEAR

The guard of soldiers and the din of the arms which beset the Church, alarm not my faith, but they make me fear that in keeping me here you may incur danger to yourselves. For I have learned ere this not to fear for myself, but I begin now to fear more for you. Permit, I beg, your Bishop to enter the lists; we have an adversary who challenges us.—*From a sermon (386 A.D.) preached to a blockaded congregation when St. Ambrose refused to obey the dictates of the Court*

Chrysostom

Biographical Note by Neander

JOHN, surnamed *Chrysostom* on account of his eloquence, was born at Antioch, about A.D. 347. On his mother's side, he was descended from a wealthy and distinguished family. His father, *Secundus*, held an important situation in the staff of the Chief Military Governor of the eastern provinces of the Roman empire.

. . . to his mother *Anthusa*, he owed the first Christian impulse, which his mind received. Induced by a tender recollection of her husband, whom she lost after the birth of *Chrysostom*, and by anxiety for the education of her son, to which sole object she devoted her life, she remained a widow from her twentieth year.

Chrysostom attended the school of *Libanius*, where he became early distinguished by his eloquence. From an intimate acquaintance with the philosophy of ancient Greece, and from his remarkable powers of rhetoric, *Libanius* was easily enabled to excite the warm imagination of his youthful followers, by a display of heathen mythology, and to prejudice them against Christianity by specious and impious sophisms. Of these advantages he readily availed himself; but the pernicious effects such instruction might have produced, were counteracted by the religious principles which *Anthusa* continually instilled into the mind of her son, and by his early intercourse with the Bible. In later life *Chrysostom* was enabled, from his own experience, to speak of the blessed influence of an early and intimate acquaintance with the Scriptures.

Throughout his writings, and his whole conduct, he affords a striking example of the mighty power which the Bible can exercise over the human heart; for by the study of that sacred volume, the great features of his character were formed. Hence arose his enthusiasm for holiness, his high moral energy, his unshaken constancy and ardent love, his aversion to the vain ostentation of his day, his eager zeal for truth and justice, animated by a fervent and steadfast faith.

The Bible was to Chrysostom the book of life, which illustrated the great truths he preached. From that book he derived, in his earliest works and discourses, those perfect images of an heroic, struggling, and victorious faith, by a contemplation of which he acquired strength during the severe sufferings of his closing days; and from the same living source he also drew the great moral principles which equally pervaded his first writings and his last letters, and which he faithfully observed during his whole life.

When Chrysostom had completed his literary education, he devoted himself to the avocations of the forum, which were then a preparation for important public offices, and commenced practising as an advocate. He however became disgusted with the restlessness and evil practices, peculiarly connected with this profession, during a period of great public corruption, and this disinclination to worldly employment excited in his mind increased desire for a life of tranquillity, entirely devoted to godly pursuits. The aged and revered Bishop Meletius also took him under his especial care; for that worthy man soon perceived the eminent services which his disposition and talents might one day confer upon the church.

His mother, dreading to be separated from her son, endeavoured to retain him in her house, and without consulting him, provided for all his personal wants, that he might follow the bent of his mind the more undisturbed. In this retirement he was zealously occupied by a study of the Bible. His spiritual father, Meletius, could no longer be his guide and instructor; he had been exiled A.D. 370, by the emperor Valeus, who persecuted many of the opponents of Arianism, and he passed several years in banishment.

It was probably after the death of his mother that Chrysostom accomplished his earlier project of joining the monks, near Antioch. In his sermons preached in that city, we find many descriptions of their mode of life, and from these it is evident, that his abode with them had left a deep impression upon his mind.

When Chrysostom had dwelt six years among the Monks, his health became impaired, more especially by the ascetic exercises of the last two years, following the example of the most rigid Monks, which he had passed in a cave, and he was compelled to leave the mountains and return to Antioch A.D. 380. Bishop Meletius took advantage of this circumstance to engage him in the active service of the

church, and ordained him deacon. Whilst he performed the duties of this office, which did not require his exclusive attention, he devoted his leisure hours to composing, on various occasions, treatises, in which he strongly enjoined the practice of Christian virtues.

Chrysostom, during the time that he was deacon, had no ministry fitted to his great powers and active zeal; and the force and clearness of his eloquence had not hitherto been manifested in public preaching. For this reason Bishop Flavian, the successor of Meletius, who departed this life, A.D. 381, determined to place him in a more enlarged sphere of action, and ordained him presbyter of his own church, A.D. 386. Being presbyter, he divided with the bishop the labours of the ministry, and assisted him in preaching, in the administration of the sacraments, and in other ecclesiastical affairs.

The eloquence of Chrysostom soon excited general admiration throughout the city, and attracted men of all classes to the church. The listeners thronged around the pulpit, eager to catch each word that he uttered. At times when he had preached at greater length than he had intended, and towards the end of his sermon feared to have wearied his audience, the tokens of applause becoming louder at every moment, gave him clearly to understand, that it was their wish still longer to receive his instruction; and in that age, when men were more accustomed to hear the word expounded by their preachers, than to study it in manuscript, a teacher of such amazing eloquence, as Chrysostom,—who testified by his own holy life, that the doctrines, which he delivered with so much power and feeling to others, had a sanctifying and blessed influence upon himself—was capable of producing effects, which, as St. Jerome says, were wont to reveal themselves in a zealous performance of all good works.

In this manner had Chrysostom worked for twelve years by the free preaching of Evangelical doctrine. By attacking the prevalent vices of all classes, he had indeed rendered many his enemies, who were struck by the voice of truth; but all those, who were not totally hardened against religious impressions, adhered to him with the inmost affection. The love of the greatest part of his congregation, and the friendship of his Bishop, ensured him personal safety, and those who were dissatisfied with his zeal, which the fear of men could not restrain, had not the power to injure him. In the subordinate situa-

tion, which he held as Presbyter, he could not have come in nearer contact with the powerful either of the secular or ecclesiastical states, and he might thus have continued his blessed ministry peaceably to the end of his days. But a combattant for the kingdom of God, armed with such qualities as he was, was not destined to stand in the back ground, but was to be brought forward into the midst of the contest. The treasure, which the Holy Spirit had deposited in this enlightened soul, would not thus have manifested itself, had not providence called him to a more elevated and dangerous sphere.

It was chiefly by the influence of the all-powerful Eutropius at the Imperial Court, who, once passing on a journey through Antioch, was struck with astonishment at the eloquence of Chrysostom, that he was appointed to the highest post of the Eastern Church of Rome, to the office of bishop in the metropolis of the whole Eastern empire. Towards the end of the year, A.D. 397, every preparation being previously made, he was enticed out of the city of Antioch under a false pretext, in order to forestall his refusal, and prevent the disorders, which his congregation, who were so attached to him, might raise; and he was sent to Constantinople.—The Life of St. Chrysostom, translated from the German by the Rev. J. C. Stapleton, F.L.S., 1832

Selections from the Homilies

MEDICINE FOR THE SOUL

I account you happy for the zeal, beloved, with which you flock into the Father's house. For from this zeal I have ground for feeling confidence about your health also with respect to the soul; for indeed the school of the church is an admirable surgery—a surgery, not for bodies, but for souls. For it is spiritual, and sets right, not fleshly wounds, but errors of the mind, and of these errors and wounds the medicine is the word. This medicine is compounded, not from the herbs growing on the earth, but from the words proceeding from heaven—this no hands of physicians, but tongues of preachers have dispensed.

On this account it lasts right through; and neither is its virtue impaired by length of time, nor defeated by any strength of diseases. For certainly the medicines of physicians have both these de-

fects; for while they are fresh they display their proper strength, but when much time has passed, just as those bodies which have grown old, they become weaker; and often too the difficult character of maladies is wont to baffle them, since they are but human. Whereas the divine medicine is not such as this; but after much time has intervened, it still retains all its inherent virtue. . . . This medicine it is not possible to get by payment of silver; but he who has displayed sincerity of purpose and disposition goes his way having it all. On account of this both rich and poor alike obtain the benefit of this healing process. For where there is a necessity to pay down money the man of large means indeed shares the benefit; but the poor man often has to go away deprived of the gain, since his income does not suffice him for the making up of the medicine. But in this case, since it is not possible to pay down silver coin, but it is needful to display faith and a good purpose, he who has paid down these with forwardness of mind, this is he who most reaps the advantage; since indeed these are the price paid for the medicinal treatment.—*Against Publishing the Errors of the Brethren*

EARNEST ZEAL

. . . the praise of the speaker does not consist in applause, but in the zeal of the hearers of godliness: not in noise made just at the time of hearing, but in lasting earnestness. As soon as applause has issued from the lips it is dispersed in air and perishes; but the moral improvement of the hearers brings an imperishable and immortal reward both to him who speaks and to them who obey. The praise of your cheers makes the speaker illustrious here, but the piety of your soul affords the teacher much confidence before the judgment-seat of Christ.—*To Those Who Had Not Attended the Assembly*

NO CHILD'S PLAY

Christianity is no child's play; no matter of secondary importance.

CURE FOR WORLDLY ANXIETIES

Have you worldly anxieties? Come here to Church on that account that by the time you spend here you may win for yourself the favour of God, and so depart with a sense of security; that you may have Him for your ally, that you may become invincible to the daemons because you are assisted by the heavenly hand.

IN CHRIST'S COMPANY

Teach "them that are without" that thou art ranked as a citizen of the commonwealth above, that thou hast conversed with the Lord, that thou hast been in the company of Christ. If we regulate ourselves in this way we shall not need to say anything, when we go out to those who are left behind: but from our advantage they will perceive their own loss and will hasten hither, so as to enjoy the same benefits themselves. For when, merely by the use of their senses, they see the beauty of your soul shining forth, even if they are the most stupid of men, they will become enamoured of your goodly appearance. For if corporeal beauty excites those who behold it, much more will symmetry of soul be able to move the spectator, and stimulate him to equal zeal. Let us then adorn our inward man, and let us be mindful of the things which are said here, when we go out: for there especially is it a proper time to remember them; and just as an athlete displays in the lists the things which he has learned in the training school: even so ought we to display in our transactions in the world the things which we have heard here.

FORGIVENESS OF SINS

... let us pardon those who have wronged us. For that which others scarcely accomplish, I mean the blotting out of their own sins by means of fasting and lamentations, and prayers, and sackcloth, and ashes, this it is possible for us easily to effect without sackcloth and ashes and fasting if only we blot out anger from our heart, and with sincerity forgive those who have wronged us.

STRENGTH OF THE CHURCH

Do not hold aloof from the Church; for nothing is stronger than the Church. The Church is thy hope, thy salvation, thy refuge. It is higher than the heaven, it is wider than the earth. It never waxes old, but is always in full vigour.—*Entropius, and the Vanity of Riches*

BEAUTY OF SOUL

What then is beauty of soul? Temperance, mildness, almsgiving, love, brotherly kindness, tender affection, obedience to God, the fulfilment of the law, righteousness, contrition of heart. These things are the beauty of the soul. These things then are not the results of nature, but of moral disposition. And he who does not possess these

things is able to receive them, and he who has them, if he becomes careless, loses them.

INSTRUCTION FOR YOUNG CHRISTIANS

I beseech you to cleanse yourselves, and to keep hold of this word as a staff; and just as without sandals, and cloak, no one of you would choose to go down to the market-place, so without this word never enter the market-place, but when thou art about to pass over the threshold of the gateway, say this word first: I leave thy ranks, Satan, and thy pomp, and thy service, and I join the ranks of Christ. And never go forth without this word. This shall be a staff to thee, this thine armor, this an impregnable fortress, and accompany this word with the sign of the cross on thy forehead. For thus not only a man who meets you, but even the devil himself, will be unable to hurt you at all, when he sees thee everywhere appearing with these weapons; and discipline thyself by these means henceforth, in order that when thou receivest the seal thou mayest be a well-equipped soldier, and planting thy trophy against the devil, may receive the crown of righteousness, which may it be the lot of us all to obtain, through the grace and loving-kindness of our Lord Jesus Christ.—*Instructions to Catechumens* (Second)

WAYS OF REPENTANCE

We have five ways of repentance: first the condemnation of sins, next the forgiveness of our neighbours' sins, thirdly that which comes of prayer, fourth that which comes of almsgiving, fifth that which comes of humility. Do not thou then be lazy; but walk in all these day by day.

IN TIME OF TEMPTATION

Paul incurred many dangers and prayed that he might not be exposed to them. Then he heard Christ saying "my grace is sufficient for thee, for my strength is made perfect in weakness." As soon then as he saw what the will of God was, he in future submitted his will to God's will. By means of this prayer then Christ taught both these truths, that we should not plunge into dangers, but rather pray that we may not fall into them; but if they come upon us we should bear them bravely, and postpone our own will to the will of God.

Knowing these things then let us pray that we may never enter

into temptation: but if we do enter it let us beseech God to give us patience and courage, and let us honour His will in preference to every will of our own. For then we shall pass through this present life with safety, and shall obtain the blessings to come: which may we all receive by the favour and lovingkindness of our Lord Jesus Christ, with Whom be to the Father, together with the Holy Ghost, glory, might, honour, now and for ever world without end. Amen.—
Against Marcionists and Manichaeans

COMPLETE TRUST IN GOD

We ought everywhere to yield to Him and always to give thanks, and to bear all things contentedly, whether He bestows benefits or chastisement upon us, for this also is a species of benefit. For the physician, not only when he bathes and nourishes the patient and conducts him into pleasant gardens, but also when he uses cautery and the knife, is a physician all the same. Knowing therefore that God is more tenderly loving than all physicians, do not enquire too curiously concerning His treatment nor demand an account of it from Him, but whether He is pleased to let us go free or whether He punishes, let us offer ourselves for either alike; for He seeks by means of each to lead us back to health, and to communion with Himself, and He knows our several needs, and what is expedient for each one, and how and in what manner we ought to be saved, and along that path He leads us. Let us then follow whithersoever He bids us, and let us not too carefully consider whether He commands us to go by a smooth and easy path, or by a difficult and rugged one.
—The Paralytic Let Down Through the Roof

DIFFICULTIES CONQUERED

Let us not be cast down. Let us not lament, nor fear the difficulty of the times, for He who did not refuse to pour out His blood for all, and has suffered us to partake of His flesh and of His blood again, what will He refuse to do for our safety? Confident then in these hopes, let us beseech Him continually; let us be earnest in prayers and supplications; and let us with all strictness give our attention to every other virtue.

POWER OF TRUTH

Vain is every effort to defend a cause in itself corrupt and false; but

if the cause be good and true, vain shall be all the inventions of its enemies to overthrow it; for the power of truth needeth no aid.

CLOAK OF WORTHLESSNESS

That inactivity and indifference, which some regard as laudable asceticism, I consider to be a cloak of worthlessness.

AFTER CHURCH

We assemble not in the church to pass away the time, but to gain some great benefit for our souls. If therefore we depart without profit, our zeal in frequenting the church will prove our condemnation. That so great a judgment comes not upon you, when ye go hence, ponder the things ye have heard, and exercise yourselves in confirming our instruction,—friend with friend,—fathers with their children,—masters with their slaves,—so that when ye return hither, and hear from us the same counsels, ye may not be ashamed, but rejoice and be glad in the conviction, that ye have put into practice the greater part of our exhortation. Not only must we meditate upon these things here,—for this short exhortation sufficeth not to eradicate the evil,—but at home let the husband be reminded of them by the wife, and the wife by the husband, and let an emulation obtain in families to the fulfilment of the divine law.

THE CHRISTIAN FIRE

If only ten among us be righteous, the ten will become twenty, the twenty fifty, the fifty a hundred, the hundred a thousand, and the thousand will become the entire city. As when ten lamps are kindled, a whole house may easily be filled with light; so it is with the progress of spiritual things. If but ten among us lead a holy life, we shall kindle a fire which shall light up the entire city, and we shall obtain for ourselves security.

OPERATION ON THE SOUL

When a chronic schirrhus inflammation hath fixed itself in the body, much time, labor, and great wisdom in the application of remedies are needful, in order to remove the tumor with safety. The same is discernible with regard to the soul. For if any one desire to eradicate a passion, which hath taken root, and long abided in the soul, the admonition of one or two days will not suffice for the accomplishment of his purpose; but it will be necessary to follow up

the subject in many successive discourses, if so be that he preach not for his own honor, nor for the entertainment of his hearers, but for their advantage and edification.

EXACT CHRISTIAN KNOWLEDGE

It is strange, that every physician is able to give an exact account of his art; the tanner, the weaver, and every artizan of his trade; but that he, who calleth himself a Christian, can render no account of his faith. Hence ariseth, that we are not more successful in persuading the heathen at once to renounce his errors. For if he, the advocate of a lie, spareth nothing to conceal the baseness of his doctrines; but we, the servants of truth, are unable to open our mouths,—will he not accuse the weakness of our doctrines?

AN INWARD GOSPEL

Behold, how the women and little children hang the gospels, as a sure defence, around their necks, and carry them whithersoever they go. Do thou engrave the doctrines and laws of the gospel upon thy mind. Thou needest neither gold nor silver, nor to buy a book; thou requirest only thine own free will, and the desire of an awakened soul, and thou shalt possess the gospel more securely, though thou bear it not outwardly about thy person, having deposited its sacred precepts in thine inmost soul.

BOOK OF THE HEART

I hear no one boast, that he hath a knowledge of the Scriptures, but that he owneth a Bible written in golden characters. And tell me then, what profiteth this? The Holy Scriptures were not given to us, that we should enclose them in books, but that we should engrave them upon our hearts.

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Augustine

Biographical Note by Edward Bouverie Pusey

THE "Confessions" have ever been a favourite Christian study. S. Augustine says of them himself, "The thirteen books of my Confessions praise God, Holy and Good, on occasion of that which has in me been good or evil, and raise up man's understanding and affections to Him: for myself, they did so while they were being written, and now do, when read. Let others think of them, as to them seems right; yet that they have and do much please many brethren, I know." And again, "What of my smaller works could be more widely known or give greater pleasure than my Confessions?" He further states their object, "Accept the books of my Confessions, which you wished for. There see me, and praise me not more than I deserve; there believe, not others about me, but myself; there mark me; and see what I was in myself, by myself; and if aught in me please thee, there praise with me, Whom, and not myself, I wished to be praised for me. For He 'made us, and not we ourselves'; but we had destroyed ourselves; and Who made, re-made us. But when you have then learnt what I am, pray for me, that I fall not away, but be perfected."

In modern times, they have been translated again and again into almost every European language, and in all loved. One may quote two sayings, prefixed to a French edition, and which bear evident marks of sincerity: "O how I wish the Confessions were familiar to all who hear me, that they would read and re-read them unceasingly. For there is no book in the world more capable to take away the human heart from the vain, passing, perishable things, which the world presents, and to cure self-love. I have known it but too late, and cease not to grieve thereat."

The Confessions seem well calculated . . . as bringing to our acquaintance, through his own reflections on his natural character and

former self, one of the most remarkable men, whom God has raised up as a teacher in His Church. And whatever we might beforehand expect, or whatever some may have imagined to themselves of early "corruptions of Christianity," the Fathers of this period, have more which is akin to the turn of mind of these later ages, than those of the earlier, S. Cyprian perhaps alone excepted.

The subject of the Confessions would naturally give them a deep interest, presenting, as they do, an account of the way in which God led, perhaps the most powerful mind of Christian antiquity, out of darkness to light, and changed one, who was a chosen vessel unto Himself, from a heretic and a seducer of the brethren, into one of the most energetic defenders of Catholic Truth.

Such, not an autobiography, is the object of the Confessions; a praise and confession of God's unmerited goodness, but of himself only so much, as might illustrate out of what depth God's mercy had raised him. . . . Yet deeply as he had been acquainted with sin, previous to his conversion and baptism, and now with the experience of ten years of purity and duty, he felt it Christianly inexpedient to enter into details. . . . For his principle being not to convey notices of himself, but to praise God on occasion of what had happened to him or in him, he does not accumulate instances of his own wickedness, but rather singles out particular acts as instances or specimens of a class, and as furnishing occasion to enquire into the nature of, or temptations to, such acts. The "Confessions" then rather contain a general sketch of his unconverted life, illustrated by some particular instances, than a regular biography.

It now remains only to add a few words upon this and former translations of the Confessions. Into our own language they have been three times translated in whole or in part. The first translation was by T. M. (Sir Tobias Matthews) 1624. It was very inaccurately done; many of the errors were pointed out in the second translation by Rev. W. Watts, D.D. 1650. This, however, which frequently retained the former translation, retained also a good many faults; and with some energy, it had many vulgarisms, so that, though it was adopted as the basis of the present, the work has in fact been re-translated. The third was a translation of the biographical portions

only, with a continuation from Possidius and notices of S. Augustine's life derived from his own writings by Abr. Woodhead of University College, "a most pious, learned, and retired person." The former translation was used as its basis, but it is more diffuse.

It has been the object of the present translation to leave the Confessions to tell their own tale. . . . With regard to the principles of translation, the object of all translation must be to present the ideas of the author as clearly as may be, with as little sacrifice as may be of what is peculiar to him; the greatest clearness with the greatest faithfulness. The combination or due adjustment of these two is a work of no slight difficulty, since in that reproduction, which is essential to good translation, it is very difficult to avoid introducing some slight shade of meaning, which may not be contained in the original. The very variation in the collocation of words may produce this. In the present work the translator desired both to preserve as much as possible the condensed style of S. Augustine, and to make the translation as little as might be of a commentary; that so the reader might be put, as far as possible, in the position of a student of the Fathers, unmodified and undiluted by the intervention of any foreign notions.

The plan adopted by the Benedictine editors and others, of marking out for observation the golden sayings, with which the Confessions abound, has not been followed; it was thought that they would be read better in the context; that they would be even more impressive, if attention were not called to them, but rather left to be called out by them, by being read, as S. Augustine himself thought them, and as they arose; for florilegia do not make the impression, which is expected from them; the mind is put in an unnatural position by being called upon to admire, from without, rather than from within. But, chiefly, holy and solemn thoughts are not to be exhibited for admiration, like a gallery of pictures, which the eyes wander over, but whereby the heart is distracted and unsatisfied; rather they are to be gazed at, and to be copied; and they shine most brightly, when most naturally, amid the relief of thoughts on ordinary subjects, which they illumine. So also may we be taught how to sanctify things common, by first sanctifying the vessel, wherein they are received, our own hearts; which, as it has been for fourteen centuries the fruit

of this work of S. Augustine in our Western Church, so may it, by His mercy, again in this our portion of it.—1838

Selections from Confessions of St. Augustine

FINDING REST IN GOD

Thou awakest us to delight in Thy praise; for Thou madest us for Thyself, and our heart is restless, until it repose in Thee.

FULLNESS OF GOD

Thou lovest, without passion; art jealous, without anxiety; repentest, yet grieveest not; art angry, yet serene; changest Thy works, Thy purpose unchanged; receivest again what Thou findest, yet didst never lose; never in need, yet rejoicing in gains; never covetous, yet exacting usury. Thou receivest over and above, that Thou mayest owe; and who hath ought that is not Thine?

AN ENLARGED SOUL

Narrow is the mansion of my soul; enlarge Thou it, that Thou mayest enter in.

LOST AMONG THINGS

. . . I was torn piecemeal, while turned from Thee, the One Good, I lost myself among a multiplicity of things.

As among the powers in man's society, the greater authority is obeyed in preference to the lesser, so must God above all.

DESIRE FOR FORGIVENESS

Let the arrogant mock me, and such as have not been, to their soul's health, stricken and cast down by Thee, O my God; but I would still confess to Thee mine own shame in Thy praise. Suffer me, I beseech Thee, and give me grace to go over in my present remembrance the wanderings of my forepassed time, and to offer unto Thee the sacrifice of thanksgiving.

PLACE OF REST

Be not foolish, O my soul, nor become deaf in the ear of thine heart with the tumult of thy folly. Hearken thou too. The Word itself calleth thee to return: and there is the place of rest imperturbable, where love is not forsaken, if itself forsaketh not.

FIRMLY STABLISHED

If bodies please thee, praise God on occasion of them, and turn back thy love upon their Maker; lest in these things which please thee, thou displease. If souls please thee, be they loved in God: for they too are mutable, but in Him are they firmly stablished.

STAND WITH HIM

Stand with Him, and ye shall stand fast. Rest in Him, and ye shall be at rest.

NO NEED OF FEAR

Our good ever lives with Thee; from which when we turn away, we are turned aside. Let us now, O Lord, return, that we may not be overturned, because with Thee our good lives without any decay, which good art Thou; nor need we fear, lest there be no place whither to return, because we fell from it: for through our absence, our mansion fell not—Thy eternity.

POSSESSING ALL THINGS

For as he is better off who knows how to possess a tree, and return thanks to Thee for the use thereof, although he know not how many cubits high it is, or how wide it spreads, than he that can measure it, and count all its boughs, and neither owns it, nor knows or loves its creator: so a believer, whose all this world of wealth is, and who having nothing, yet possesseth all things, by cleaving unto Thee, whom all things serve, though he know not even the circles of the Great Bear, yet is it folly to doubt but he is in a better state than one who can measure the heavens, and number the stars, and poise the elements, yet neglecteth Thee who hast made all things in number, weight, and measure.

TEACHING THE TRUTH

Thou, O my God, hadst already taught me by wonderful and secret ways, and therefore I believe that Thou taughtest me, because it is truth, nor is there besides Thee any teacher of truth, where or whencesoever it may shine upon us.

GOD REMAKING LIFE

. . . how shall we obtain salvation, but from Thy hand, remaking what it made?

MEDICINE OF GOD

. . . I madly scoffed at the prescripts of Thy medicine, who wouldst not suffer me, being such, to die a double death.

MORE ABIDING HEALTH

Thou recoveredst me then of that sickness, and healedst the son of Thy handmaid, for the time in body, that he might live, for Thee to bestow upon him a better and more abiding health.

EYESIGHT OF THE SOUL

By believing might I have been cured, that so the eyesight of my soul being cleared, might in some way be directed to Thy truth, which abideth always, and in no part faileth. But as it happens that one who has tried a bad physician, fears to trust himself with a good one, so was it with the health of my soul, which could not be healed but by believing, and lest it should believe falsehoods, refused to be cured; resisting Thy hands, who hast prepared the medicines of faith, and has applied them to the diseases of the whole world, and given unto them so great authority.

A REAL COMFORT

O crooked paths! Woe to the audacious soul, which hoped, by forsaking Thee, to gain some better thing! Turned it hath, and turned again, upon back, sides, and belly, yet all was painful; and Thou alone rest. And behold, Thou art at hand, and deliverest us from our wretched wanderings, and placest us in Thy way, and dost comfort us, and say, "Run; I will carry you; yea I will bring you through; there also will I carry you."

BY THE SECRET HAND

Thou, Lord, abidest for ever, yet not for ever art Thou angry with us; because Thou pitiest our dust and ashes and it was pleasing in Thy sight to reform my deformities and by inward goads didst Thou rouse me, that I should be ill at ease, until Thou wert manifested to my inward sight. Thus, by the secret hand of Thy medicining was my swelling abated, and the troubled and bedimmed eye-sight of my mind, by the smarting anointings of healthful sorrows, was from day to day healed.

THE LOWER LEVEL OF LIFE

I enquired what iniquity was, and found it to be no substance, but

the perversion of the will, turned aside from Thee, O God, the Supreme, towards these lower things.

FINDING THE MEDIATOR

I sought a way of obtaining strength sufficient to enjoy thee; and found it not, until I embraced that Mediator betwixt God and men, the Man Jesus Christ.

MATTER OF COMPARISON

. . . the more ardently I loved those whose healthful affections I heard of, that they had resigned themselves wholly to Thee to be cured, the more did I abhor myself, when compared with them.

A TROUBLED SPIRIT

I was troubled in spirit, most vehemently indignant that I entered not into Thy will and covenant, O my God, which all my bones cried out unto me to enter, and praised it to the skies. And therein we enter not by ships, or chariots, or feet, no, move not so far as I had come from the house to that place where we were sitting. For, not to go only, but to go in thither was nothing else but to will to go, but to will resolutely and thoroughly; not to turn and toss, this way and that, a maimed and half-divided will.

PLACE OF INTERCESSION

Hearken unto me, I entreat Thee, by the Medicine of our wounds, Who hung upon the tree, and now sitting at Thy right hand maketh intercession to Thee for us.

KNOWING GOD

Let me know Thee, O Lord, who knowest me; let me know Thee, as I am known. Power of my soul, enter into it, and fit it for Thee, that Thou mayest have and hold it without spot or wrinkle. This is my hope, therefore do I speak; and in this hope do I rejoice, when I rejoice healthfully.

OUR INMOST PHYSICIAN

Do Thou, my inmost Physician, . . . stir up the heart, that it sleep not in despair and say "I cannot," but awake in the love of Thy mercy and the sweetness of Thy grace, whereby whoso is weak, is strong, when by it he became conscious of his own weakness.

ASSURED CONSCIOUSNESS

Not with doubting, but with assured consciousness, do I love Thee, Lord.

BEYOND THE BODY

What then do I love, when I love my God? Who is He above the head of my soul? By my very soul will I ascend to Him. I will pass beyond that power whereby I am united to my body, and fill its whole frame with life.

HAPPY LIFE

How then do I seek thee, O Lord? For when I seek Thee, my God, I seek a happy life. I will seek Thee, that my soul may live. For my body liveth by my soul; and my soul by Thee.

CHRISTIAN JOY

There is a joy which is not given to the ungodly, but to those who love Thee for Thine own sake, whose joy Thou Thyself art. And this is the happy life, to rejoice to Thee, of Thee, for Thee; this it is, and there is no other.

DIVINE COUNSEL

Every where, O Truth, dost Thou give audience to all who ask counsel of Thee, and at once answerest all, though on manifold matters they ask Thy counsel. Clearly dost Thou answer, though all do not clearly hear. All consult Thee on what they will, though they hear not always what they will.

FULL LIFE

When I shall with my whole self cleave to Thee, I shall no where have sorrow or labour; and my life shall wholly live, as wholly full of Thee.

MAN'S HOPE

All my hope is no where but in Thy exceeding great mercy.

GREAT VICTORY

Art Thou not mighty, God Almighty, so as to heal all the diseases of my soul! . . . I am still imperfect; hoping that Thou wilt perfect Thy mercies in me, even to perfect peace, which my outward and

inward man shall have with Thee, when death shall be swallowed up in victory.

DRUNKARDS MADE SOBER

Drunkard was I never, but drunkards have I known made sober by Thee.

GOD'S PROMISES

Thou knowest how far Thou hast already changed me, who first healedst me of the lust of vindicating myself, that so Thou mightest forgive all the rest of my iniquities, and heal all my infirmities, and redeem my life from corruption, and crown me with mercy and pity, and satisfy my desire with good things; who didst curb my pride with Thy fear, and tame my neck to Thy yoke. And now I bear it and it is light unto me, because so hast Thou promised, and hast made it; and verily so it was, and I knew it not, when I feared to take it.

SECRET SINS

I much fear my secret sins, which Thine eyes know, mine do not.

WAGES OF RIGHTEOUSNESS

The true Mediator, Whom in Thy secret mercy Thou hast showed to the humble, and sentest, that by His example also they might learn that same humility, that Mediator between God and man, the Man Christ Jesus, appeared betwixt mortal sinners and the immortal Just One; mortal with men, just with God: that because the wages of righteousness is life and peace, He might by a righteousness conjoined with God make void that death of sinners, now made righteous, which He willed to have in common with them.

MIGHTY MEDICINE

Then is my hope strong in Him, that Thou wilt heal all my infirmities. . . . For many and great are my infirmities, many they are, and great; but Thy medicine is mightier.

THE LORD'S TEACHING

See, Lord, I cast my care upon Thee, that I may live, and consider wondrous things out of Thy law. Thou knowest my unskilfulness, and my infirmities; teach me, and heal me.

REDEMPTION THROUGH CHRIST

He, Thine only Son, in Whom are hid all the treasures of wisdom and knowledge, hath redeemed me with His blood. Let not the proud speak evil of me; because I meditate on my ransom, and eat and drink, and communicate it; and poor, desired to be satisfied from Him, amongst those that eat and are satisfied, and they shall praise the Lord who seek Him.

Selections from City of God

VALUE OF SUFFERING

Though good and bad men suffer alike, we must not suppose that there is no difference between the men themselves, because there is no difference in what they both suffer. For even in the likeness of the sufferings, there remains an unlikeness in the sufferers, and though exposed to the same anguish, virtue and vice are not the same thing. For as the same fire causes gold to flow brightly, and chaff to smoke; and under the same flail the straw is beaten small, while the grain is cleansed; and as the lees are not mixed with the oil, though squeezed out of the vat by the same pressure, so the same violence of affliction proves, purges, clarifies the good, but damns, ruins, exterminates the wicked. And thus it is that in the same affliction the wicked detest God and blaspheme, while the good pray and praise. So material a difference does it make, not what ills are suffered, but what kind of man suffers them.

ALL MUST DIE

Of this at least I am certain, that no one has ever died who was not destined to die some time. Now the end of life puts the longest life on a par with the shortest. . . . And of what consequence is it what kind of death puts an end to life, since he who has died once is not forced to go through the same ordeal a second time? They, then, who are destined to die, need not be careful to inquire what death they are to die, but into what place death will usher them.

A WONDERFUL CONSOLATION

The whole family of God, most high and most true, has a consolation of its own—a consolation which cannot deceive, and which has in it a surer hope than the tottering and falling affairs of earth can

afford. They will not refuse the discipline of this temporal life, in which they are schooled for life eternal; nor will they lament their experience of it, for the good things of earth they use as pilgrims who are not detained by them, and its ills either prove or improve them. As for those who insult over them in their trials, and when ills befall them say, "Where is thy God?" we may ask them where their gods are when they suffer the very calamities for the sake of avoiding which they worship their gods, or maintain they ought to be worshipped; for the family of Christ is furnished with its reply: our God is everywhere present, wholly everywhere; not confined to any place. He can be present unperceived, and be absent without moving; when He exposes us to adversities, it is either to prove our perfections or correct our imperfections; and in return for our patient endurance of the sufferings of time, He reserves for us an everlasting reward.

PROFIT OF CALAMITY

You have missed the profit of your calamity.

HEALTH-GIVING MEDICINE

If the feeble mind of man did not presume to resist the clear evidence of truth, but yielded its infirmity to wholesome doctrines, as to a health-giving medicine, until it obtained from God, by its faith and piety, the grace needed to heal it, they who have just ideas, and express them in suitable language, would need to use no long discourse to refute the errors of empty conjecture.

GREAT ROBBERIES

Justice being taken away, what are kingdoms but great robberies? For what are robberies themselves, but little kingdoms?

FREE WILL OF MAN

. . . we assert both that God knows all things before they come to pass, and that we do by our free will whatsoever we know and feel to be done by us only because we will it.

THE LOWER CHOICE

When the will abandons what is above itself, and turns to what is lower, it becomes evil—not because that is evil to which it turns, but because the turning itself is wicked. Therefore it is not an inferior

thing which has made the will evil, but it is itself which has become so by wickedly and inordinately desiring an inferior thing.

TWO CITIES

Two cities have been formed by two loves: the earthly by the love of self, even to the contempt of God; the heavenly by the love of God, even to the contempt of self. The former, in a word, glories in itself, the latter in the Lord. For the one seeks glory from men; but the greatest glory of the other is God, the witness of conscience. The one lifts up its head in its own glory; the other says to its God, "Thou art my glory, and the lifter up of mine head." In the one, the princes and the nations it subdues are ruled by the love of ruling; in the other, the princes and the subjects serve one another in love, the latter obeying, while the former take thought for all. The one delights in its own strength, represented in the persons of its rulers; the other says to its God, "I will love Thee, O Lord, my strength." And therefore the wise men of the one city, living according to man, have sought for profit to their own bodies or souls, or both, and those who have known God "glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise,"—that is, glorying in their own wisdom, and being possessed by pride. . . . But in the other city there is no human wisdom, but only godliness, which offers due worship to the true God, and looks for its reward in the society of the saints, of holy angels as well as holy men, "that God may be all in all."

LIVE BY FAITH

If, then, we be asked what the city of God has to say upon these points, and, in the first place, what its opinion regarding the supreme good and evil is, it will reply that life eternal is the supreme good, death eternal the supreme evil, and that to obtain the one and escape the other we must live rightly. And thus it is written, "The just lives by faith," for we do not as yet see our good, and must therefore live by faith; neither have we in ourselves power to live rightly, but can do so only if He who has given us faith to believe in His help do help us when we believe and pray.

THE SUPREME GOOD

. . . as those who are not familiar with Scripture may suppose that

the life of the wicked is eternal life, either because of the immortality of the soul, which some of the philosophers even have recognized, or because of the endless punishment of the wicked, which forms a part of our faith, and which seems impossible unless the wicked live for ever, it may therefore be advisable, in order that every one may readily understand what we mean, to say that the end or supreme good of this city is either peace in eternal life, or eternal life in peace. For peace is a good so great, that even in this earthly and mortal life there is no word we hear with such pleasure, nothing we desire with such zest, or find to be more thoroughly gratifying.

UNIVERSAL PEACE

The peace of the body then consists in the duly proportioned arrangement of its parts.

The peace of the irrational soul is the harmonious repose of the appetites, and that of the rational soul the harmony of knowledge and action.

The peace of body and soul is the well-ordered and harmonious life and health of the living creature.

Peace between man and God is the well-ordered obedience of faith to eternal law.

Peace between man and man is well-ordered concord.

Domestic peace is the well-ordered concord between those of the family who rule and those who obey.

Civil peace is a similar concord among the citizens.

The peace of the celestial city is the perfectly ordered and harmonious enjoyment of God, and of one another in God.

The peace of all things is the tranquillity of order. Order is the distribution which allots things equal and unequal, each to its own place.

SPIRITUAL RIGHTEOUSNESS

. . . spiritual righteousness may compensate for the loss of bodily health.

CITIZENS OF ALL NATIONS

The heavenly city, then, while it sojourns on earth, calls citizens out of all nations, and gathers together a society of pilgrims of all lan-

guages, not scrupling about diversities in the manners, laws, and institutions whereby earthly peace is secured and maintained, but recognizing that, however various these are, they all tend to one and the same end of earthly peace. It therefore is so far from rescinding and abolishing these diversities, that it even preserves and adopts them, so long only as no hindrance to the worship of the one supreme and true God is thus introduced.

Even the heavenly city, therefore, while in its state of pilgrimage, avails itself of the peace of earth, and, so far as it can without injuring faith and godliness, desires and maintains a common agreement among men regarding the acquisition of the necessities of life, and makes this earthly peace bear upon the peace of heaven; for this alone can be truly called and esteemed the peace of the reasonable creatures, consisting as it does in the perfectly ordered and harmonious enjoyment of God and of one another in God.

When we shall have reached that peace, this mortal life shall give place to one that is eternal, and our body shall be no more this animal body which by its corruption weighs down the soul, but a spiritual body feeling no want, and in all its members subjected to the will. In its pilgrim state the heavenly city possesses this peace by faith; and by this faith it lives righteously when it refers to the attainment of that peace every good action towards God and man; for the life of the city is a social life.

RESURRECTION

There are some who suppose that resurrection can be predicated only of the body. There cannot, therefore, be a resurrection of souls. But what do they say to the apostle who speaks of 'a resurrection of souls? For certainly it was in the inner and not the outer man that those had risen again to whom he says, "If ye have risen with Christ, mind the things that are above." (Col. 3:1)

LAST JUDGMENT

That the last judgment shall be administered by Jesus Christ in the manner predicted in the sacred writings is denied or doubted by no one, unless by those who, through some incredible animosity or blindness, decline to believe these writings, though already their truth is demonstrated to all the world. And at or in connection with that judgment the following events shall come to pass, as we have

learned: Elias the Tishbite shall come; the Jews shall believe; Anti-Christ shall persecute; Christ shall judge; the dead shall rise; the good and the wicked shall be separated; the world shall be burned and renewed. All these things, we believe, shall come to pass; but how, or in what order, human understanding cannot perfectly teach us, but only the experience of the events themselves.

FOUNDATION OF CHRIST

Whoever has Christ in his heart, so that no earthly or temporal things—not even those that are legitimate and allowed—are preferred to Him, has Christ as a foundation. But if these things be preferred, then even though a man seem to have faith in Christ, yet Christ is not the foundation to that man.

SAVED BY GRACE

From this hell upon earth there is no escape, save through the grace of the Saviour Christ, our God and Lord. The very name Jesus shows this, for it means Saviour; and He saves us especially from passing out of this life into a more wretched and eternal state, which is rather a death than a life. For in this life, though holy men and holy pursuits afford us great consolations, yet the blessings which men crave are not invariably bestowed upon them, lest religion should be cultivated for the sake of these temporal advantages, while it ought rather to be cultivated for the sake of that other life from which all evil is excluded. Therefore, also, does grace aid good men in the midst of present calamities, so that they are enabled to endure them with a constancy proportioned to their faith.

UPWARD LOOK

Man has not been created stooping towards the earth, like the irrational animals; but his bodily form, erect and looking heavenwards, admonishes him to mind the things that are above.

GIFT OF CONTENTMENT

In that blessed city there shall be this great blessing, that no inferior shall envy any superior, as now the archangels are not envied by the angels, because no one will wish to be what he has not received, though bound in strictest concord with him who has received; as in the body the finger does not seek to be the eye, though both mem-

bers are harmoniously included in the complete structure of the body. And thus, along with this gift, greater or less, each shall receive this further gift of contentment to desire no more than he has.

EXERCISE OF FREE WILL IN HEAVEN

Neither are we to suppose that because sin shall have no power to delight them, free will must be withdrawn. It will, on the contrary, be all the more truly free, because set free from delight in sinning to take unfailing delight in not sinning.

. . . In that city, then, there shall be free will, one in all the citizens, and indivisible in each, delivered from all ill, filled with all good, enjoying indefeasibly the delights of eternal joys, oblivious of sins, oblivious of sufferings, and yet not so oblivious of its deliverance as to be ungrateful to its Deliverer.

KNOWING GOD TRULY

When we are restored by Him, and perfected with greater grace, we shall have eternal leisure to see that He is God, for we shall be full of Him when He shall be all in all.

PART II

*Christian Lights in
The Dark Ages*

Gregory the Great

The Venerable Bede

Erigena (John Scotus)

Foundation Charter of

the Order of Cluny

Bernard of Clairvaux

Gregory the Great

Biographical Note by Edmund G. Gardner

GREGORY was born probably a year or two before the death of St. Benedict. The son of the Roman senator, Gordianus, and a scion of the noble house of the Anicii, he inherited vast possessions. His childhood was passed amidst the disastrous events of the struggle between Justinian's generals and the Goths, when Rome was taken and retaken again and again by the Goths and the barbarian armies of the Empire.

In his early manhood, after the death of Justinian and the recall of Narses to Constantinople, came the even more disastrous invasion and partial conquest of Italy by the Lombards. In 573, when still a young man, he was prefect of Rome. A few years later, he became a monk, turned his palace into a monastery, made over his lands to the monks, and disposed of his property to religious and public uses.

After serving as apocrisiarius, or papal legate, to the imperial court of Byzantium, for Pope Pelagius II, he was, on the latter's death during the terrible pestilence that devastated Rome at the beginning of 590, elected Pope, and, in spite of his resistance, was compelled to accept the choice of the Romans, which (in accordance with the usage of the times) was confirmed by the Emperor Mauritius.

Physically a complete invalid, suffering from almost incessant pain, he held the see for fourteen years (dying on March 12, 604), with an indefatigable vigour and an incessant activity, in times of well-nigh unqualified difficulty and gloom. Convinced in his own mind that the end of the world was at hand, he nevertheless did not neglect even the care of temporal things, when these were forced upon him by the duties of his state and the pressure of the times.

His work of converting the English, and preparing the conversion

of the Lombards . . . Gregory was the creator of the spiritual ideal of the mediæval papacy, even as Benedict had created that of western monasticism.

The Dialogues were translated into Greek by one of St. Gregory's successors, Pope Zacharias I (741-752): "that so the Grecians might be instructed in the rules of good living," as Platina's seventeenth-century translation puts it. With a similar desire for the edification of the English, an Anglo-Saxon version was made, about 890, by Bishop Werferth of Worcester, at the instigation of Alfred the Great. The Dialogues were among the most popular reading of the Middle Ages, and early translations exist in almost every European language.
—1911

Selections from Dialogues of St. Gregory the Great

CHRIST'S EXAMPLE

All that which our blessed Saviour wrought in his mortal body, he did it for our example and instruction, to the end that, following his steps, according to our poor ability, we might without offence pass over this present life.

GOOD INTENT

Many things seem to be good and yet are not, because they be not done with a good mind and intention; and therefore our Saviour saith in the gospel: *If thy eye be naught, all thy body shall be dark.* For when the intention is wicked, all the work that followeth is naught, although it seem to be ever so good.

GREATER THAN MIRACLES

True judgment of one's life is to be taken from his virtuous conversation, and not from the working of miracles, for many there be who, although they do not any such strange things, yet are they not in virtue inferior to them that do them. . . . Peter, as you will remember, walked with his feet upon the sea; Paul in the sea suffered shipwreck. And in one and the same element, where Paul could not pass with a ship, Peter went upon his feet; by which apparent it is, that though their virtue in working of miracles was not alike, yet their merit is alike in the kingdom of heaven.

DOCTORS OF MEN'S SOULS

It is plain that in youth the temptation of the flesh is hot: but after fifty years the heat of the body waxeth cold, and the souls of faithful people become holy vessels. Wherefore necessary it is that God's elect servants, whilst they are yet in the heat of temptation, should live in obedience, serve, and be wearied with labour and pains. But when, by reason of age, the heat of temptation is past, they become keepers of holy vessels; because they then are made the doctors of men's souls.

KNOWING GOD'S WILL

Holy men, in that they be one with our Lord, are not ignorant of the sense of our Lord. For all such, as do devoutly follow our Lord, be also by devotion one with our Lord; and yet for all this, in that they are laden with the burden of their corruptible flesh, they be not with God: and so in that they be joined with him, they know the secret judgments of God, and in that they be separated from God, they know them not: for seeing they do not as yet perfectly penetrate his secret mysteries, they give testimony that his judgments be incomprehensible. But those that do with their soul adhere unto him, and cleaving unto the sayings of the holy scripture, or to secret revelations, acknowledge what they receive: such persons both know these things and do utter them: for those judgments which God doth conceal they know not, and those which he doth utter they know.

STANDING STILL

. . . for necessary it is that we should both trust upon the mercy of God, and yet, considering our own frailty, be afraid: for we have now heard how one of the cedars of Paradise was shaken, and yet not blown down, to the end that, knowing our own infirmity, we should both tremble at his shaking, and yet conceive hope, in that he was not overthrown, but kept his standing still.

EVIL SPEAKING

If before the severe judge idle speech is reprehended, how much more that which is hurtful. Consider, then, how damnable those words be, which proceed of malice, when that talk shall be punished which proceedeth only from idleness.

PURITY OF HEART

Purity of heart and simplicity is of great force with Almighty God, who is in purity most singular, and of nature most simple.

GREATER MIRACLE

. . . if we turn our eyes to invisible things, then certain it is that it is a greater miracle, by preaching of the word and virtue of prayer, to convert a sinner than to raise up a dead man.

CROWN OF VICTORY

Without labour and fighting, none can obtain the crown of victory. . . . For the wicked spirit doth continually watch our thoughts, words, and works: to find something whereof to accuse us before the eternal Judge.

IMPORTANCE OF THE INVISIBLE

Seeing St. Paul saith, that *faith is the substance of things to be hoped for, the argument of things not appearing*: truly are we said to believe that which can not be seen, and by no means to believe that which with our eyes we do behold: yet in few words, I say, that no visible things be seen but by the means of invisible: for although your bodily eye beholdeth all sensible creatures, yet could it not behold any such thing, did it not receive force from that which is invisible: for take away the soul, which none doth see, and in vain be the eyes opened to look upon anything. Take away the soul from the body, and the eyes, out of all question, may remain still open as before. If, then, our eyes did see of themselves, how cometh it to pass, that now the soul is gone, they see nothing at all? Learn then this, that visible things themselves are not seen, but by means of them that be invisible.

BASIS OF HOPE

The nearer that this present world draweth towards an end, so much more the world to come is at hand, and sheweth itself by more plain and evident tokens. For seeing, in this world, we know not one another's cogitations, and, in the next, men's hearts be known to all, what fitter name can we give to this world than to term it night, and what better to the next, than to call it day? But **as**, when the night is almost spent, and the day beginneth to break, darkness and light be in a certain manner joined together, until the

light of the day following doth perfectly banish away the dark remnants of the former night: even so, the end of this world is, as it were, mingled together with the beginning of the next, and with the darkness of this, some light of such spiritual things as be in that doth appear: and so we see many things which belong to that world, yet for all this, perfect knowledge we have not any, but as it were in the twilight of our soul behold them before the rising of that sun of knowledge, which then abundantly will cast his beams over all.

The Venerable Bede

Biographical Note by Vida D. Scudder

THE sensitive reader handles these pages with reverence not untouched by amaze. For here are the first fruits of the Christian scholarship of England, and they read as if behind them lay a long tradition of gentle learning. Their spirit is sweetly reasonable as that of Westcott, tranquil as that of Keble or Stanley. While Bede was composing his History in the new monastery at Jarrow, built by Benedict Biscop, some brother-scribe in a Northumbrian monastery—quite conceivably in Jarrow itself—may have been at work, redacting the text of Beowulf, our precious Old English epic of the slayer of monsters and dragons.

Bede tells his thrilling story of a critical time: how England—always to him a unit, no mere congeries of warring tribes—was civilized and brought into union with the rest of Europe through the agency of the Church. Yet the central value of his work is not in the outward history so carefully narrated; we find it rather in his revelation of the secret life that was transforming the heart of the English. Here, in a practically contemporary account, it is our privilege to catch in the very act the re-creation of a primitive people by the power of an ideal. We in these latter days, sons of a civilization nominally Christian, accustomed to platitudes which we imperfectly observe, may well learn a fresh appreciation of the startling nature of the faith we profess, as we watch it in the pages of Bede, transforming a haughty and at times blood-thirsty race into the likeness of Jesus of Nazareth.

In England the fifth and sixth centuries witnessed the inundation of the old British peoples, already partially Christianized, by the heathen Germanic tribes. The seventh century is the century of the Conversion. The eighth, Bede's own century, is, broadly speaking, the Golden Age of early English Christianity. In the ninth cen-

tury came the fresh invasion of the heathen Danes, and the work was largely to be repeated.

In the time of Bede, Christian kings are on the throne. Learning exerts its new and fascinating spell—from his own Jarrow the best extant text of the Vulgate, the Codex Amiatinus, comes to us. Music, far different from the wild song of the Scop at feast or funeral, is cultivated with delight. The painful isolation of hostile or unlettered tribes is replaced by a wide-spread community of interests in arts and sciences, in government and faith; so that Bede in his seclusion can know fruitful intercourse with ripe scholars in various countries, with statesmen, with travellers from distant lands. Above all, monasticism has attained the zenith of its power. England is dotted all over with monasteries in which women are experiencing new peace and freedom, and the sons of the heroes are dedicating themselves, like the holy Abbot Easterwine, to a life not only of prayer and contemplation, but of hearty labour in the fields.

As we watch this England, in which Christianity is at once so vital and so pure, the inner strength of the new life grows clear. First to strike us is the curious tone of joy, refreshing and awakening as a spring wind, that pervades the book. This joy has two sources. It arises from the release, purification and expansion of the natural affections, and it finds ultimate origin in the opening to mortal vision of those Heavens whence Eternal love for ever watches and guides.

With no strained interpretation, we may well consider Bede the first complete Englishman; for in him three centuries before the Conquest, six centuries before Chaucer, the gifts of the races have met and blended. He was "brought from his earliest years under the influences alike of Iona and Rome and Gaul and Canterbury"; and the union of all these influences may well be the explanation of the surprising modernness with which his personality and work impress us.

Selections from Ecclesiastical History of the English Nation

MISSIONARY TO ENGLAND

In the year of our Lord 582, Maurice, the fifty-fourth from Augustus, ascended the throne, and reigned twenty-one years. In the tenth

year of his reign, Gregory, a man renowned for learning and behaviour, was promoted to the apostolical see of Rome, and presided over it thirteen years, six months and ten days. He, being moved by Divine inspiration, in the fourteenth year of the same emperor, and about the one hundred and fiftieth after the coming of the English into Britain, sent the servant of God, Augustine, and with him several other monks, who feared the Lord, to preach the word of God to the English nation. They having, in obedience to the pope's commands, undertaken that work, were, on their journey, seized with a sudden fear, and began to think of returning home, rather than proceed to a barbarous, fierce, and unbelieving nation, to whose every language they were strangers; and this they unanimously agreed was the safest course.

In short, they sent back Augustine, who had been appointed to be consecrated bishop in case they were received by the English, that he might, by humble entreaty, obtain of the holy Gregory, that they should not be compelled to undertake so dangerous, toilsome, and uncertain a journey. The pope, in reply, sent them a hortatory epistle, persuading them to proceed in the work of the Divine word, and rely on the assistance of the Almighty. The purport of which letter was as follows:

"Gregory, the servant of the servants of God, to the servants of our Lord. Forasmuch as it had been better not to begin a good work, than to think of desisting from that which has been begun, it behooves you, my beloved sons, to fulfil the good work, which, by the help of our Lord, you have undertaken. Let not, therefore, the toil of the journey, nor the tongues of evil speaking men, deter you; but with all possible earnestness and zeal perform that which, by God's direction, you have undertaken; being assured, that much labour is followed by an eternal reward. When Augustine, your chief, returns, whom we also constitute your abbot, humbly obey him in all things; knowing, that whatsoever you shall do by his direction, will, in all respects, be available to your souls. Almighty God protect you with his grace, and grant that I may, in the heavenly country, see the fruits of your labour. Inasmuch as, though I cannot labour with you, I shall partake in the joy of the reward,

because I am willing to labour. God keep you in safety, my most beloved sons."

STRENGTHENED BY CONFIRMATION

Augustine, thus strengthened by the confirmation of the blessed Father Gregory, returned to the work of the word of God, with the servants of Christ, and arrived in Britain.

The powerful Ethelbert was at that time king of Kent; he had extended his dominions as far as the great river Humber, by which the Southern Saxons are divided from the Northern. On the east of Kent is the large Isle of Thanet containing according to the English way of reckoning, 600 families, divided from the other land by the river Wantsum. In this island landed the servant of our Lord, Augustine, and his companions, being, as is reported, nearly forty men. They had, by order of the blessed Pope Gregory, taken interpreters of the nation of the Franks, and sending to Ethelbert, signified that they were come from Rome, and brought a joyful message, which most undoubtedly assured to all that took advantage of it everlasting joys in heaven, and a kingdom that would never end, with the living and true God.

The king having heard this, ordered them to stay in that island where they had landed, and that they should be furnished with all necessaries, till he should consider what to do with them. For he had before heard of the Christian religion, having a Christian wife of the royal family of the Franks, called Bertha; whom he had received from her parents, upon condition that she should be permitted to practise her religion with the Bishop Luidhard, who was sent with her to preserve her faith.

PROPER PRECAUTIONS

Some days after, the king came into the island, and sitting in the open air, ordered Augustine and his companions to be brought into his presence. For he had taken precaution that they should not come to him in any house, lest, according to an ancient superstition, if they practised any magical arts, they might impose upon him, and so get the better of him. But they came furnished with Divine, not with magic virtue, bearing a silver cross for their banner, and the image of our Lord and Saviour painted on a board; and singing the

litany, they offered up their prayers to the Lord for the eternal salvation both of themselves and of those to whom they were come. When he had sat down, pursuant to the king's commands, and preached to him and his attendants there present, the word of life, the king answered thus:

"Your words and promises are very fair, but as they are new to us, and of uncertain import, I cannot approve of them so far as to forsake that which I have so long followed with the whole English nation. But because you are come from far into my kingdom, and, as I conceive, are desirous to impart to us those things which you believe to be true, and most beneficial, we will not molest you, but give you favourable entertainment, and take care to supply you with your necessary sustenance; nor do we forbid you to preach and gain as many as you can to your religion."

According he permitted them to reside in the city of Canterbury, which was the metropolis of all his dominions, and, pursuant to his promise, besides allowing them sustenance, did not refuse them liberty to preach. It is reported that, as they drew near to the city, after their manner, with the holy cross, and the image of our sovereign Lord and King, Jesus Christ, they, in concert, sung this litany: "We beseech Thee, O Lord, in all Thy mercy, that Thy anger and wrath be turned away from this city, and from the holy house, because we have sinned. Hallelujah."

COURSE OF LIFE

As soon as they entered the dwelling-place assigned them, they began to imitate the course of life practised in the primitive church; applying themselves to frequent prayer, watching and fasting; preaching the word of life to as many as they could; despising all worldly things, as not belonging to them; receiving only their necessary food from those they taught; living themselves in all respects conformably to what they prescribed to others, and being always disposed to suffer any adversity, and even to die for that truth which they preached.

In short, several believed and were baptized, admiring the simplicity of their innocent life, and the sweetness of their heavenly doctrine. There was on the east side of the city a church dedicated

to the honour of St. Martin, built whilst the Romans were still in the island, wherein the queen, who, as has been said before, was a Christian, used to pray. In this they first began to meet, to sing, to pray, to say mass, to preach, and to baptize, till the king, being converted to the faith, allowed them to preach openly, and build or repair churches in all places.

When he, among the rest, induced by the unspotted life of these holy men, and their delightful promises, which, by many miracles, they proved to be most certain, believed and was baptized, greater numbers began daily to flock together to hear the word, and, forsaking their heathen rites, to associate themselves, by believing, to the unity of the church of Christ. Their conversion the king . . . encouraged. . . . For he had learned from his instructors and leaders to salvation, that the service of Christ ought to be voluntary, not by compulsion.

CONCERNING THE AUTHOR HIMSELF

Bede, the servant of God, and priest of the monastery of the blessed apostles, Peter and Paul, which is at Wearmouth and Jarrow; who being born in the territory of that same monastery, was given, at seven years of age, to be educated by the most reverend Abbot Benedict, and afterwards by Ceolfrid; and spending all the remaining time of my life in that monastery, I wholly applied myself to the study of Scripture, and amidst the observance of regular discipline, and the daily care of singing in the church, I always took delight in learning, teaching, and writing. In the nineteenth year of my age, I received deacon's orders; in the thirtieth, those of the priesthood, both of them by the ministry of the most reverend Bishop John, and by the order of the Abbot Ceolfrid. From which time, till the fifty-ninth year of my age, I have made it my business, for the use of me and mine, to compile out of the works of the venerable Fathers.

FOUNDATION OF ALL WISDOM

And now, I beseech thee, good Jesus, that to whom thou hast graciously granted sweetly to partake of the words of thy wisdom and knowledge, thou wilt also vouchsafe that he may some time or other come to thee, the fountain of all wisdom, and always appear before thy face, who livest and reignest world without end. Amen!

Erigena (John Scotus)

Biographical Note by W. J. Townsend

AMONGST those who were drawn from all parts of Christendom to the court of Charles (the Bald) was John Scotus, known better by the name of Erigena. He was born between the years 800 and 810. As his name indicates, he was a native of the British Isles, but of which cannot be determined, the evidence on the whole preponderating somewhat towards Ireland. His education certainly seems to have been received there, and he became the leader of those learned men whom the Irish monasteries sent forth in those times of darkness to aid so largely the intellectual progress of the West.

Almost all details of his life and career are lost, but the records of his controversies and literary toils survive, and one at least, of several works which he produced, is preserved to testify of his learning and genius. It would seem that he never took priestly orders, and he always manifested a healthy independence of priestly influence. He travelled in various countries, and thus doubtless largely extended both his knowledge and experience. He was drawn to the centre of intellectual life in Europe, and from Charles experienced a cordial welcome. Speedily between him and the king there sprang up a close friendship, which continued through life.

William of Malmesbury has preserved a few incidents of his life at the royal court, which afford illustration of the freedom of intercourse which existed between them. Upon one occasion the king and he were feasting, and sat opposite to each other at table. Erigena seems to have indulged in some irregularity, on which Charles, intending to rebuke him, asked, "What separates between a sot and a Scot?" to which, with exquisite dexterity, the philosopher replied, "The table." The king had the good sense to feel nothing but amusement at the clever retort.

Another incident, which shows him to have been a man of small

stature and thin habit, but of a lively and facetious turn, is also recorded. He was at the king's table, seated near two ecclesiastics of enormous size. The servant brought in a dish containing two large fishes and a very little one. The king asked him to serve the fish amongst them. His cheerful wit suggested a practical joke, and he conveyed the two large fishes to his own plate, and divided the little fish between the two priests. They complained to the king of the unfair distribution. "Not so," said Erigena, "it is fair and equal; here is one little one," pointing to himself, "and two great fishes," pointing to those on his plate; and then to the clergy and the little fish on their plates he added, "There are two great clerics and one little one."

His learning for the times was very great; he understood Greek, but with the Latin he was perfectly familiar. Soon after his arrival in France he was appointed by Charles to the Mastership of the Schola Palatina at Paris, in which position he remained for some years, and while here he undertook a task the accomplishment of which affected greatly his future history, and influenced considerably the future learning of Europe—the translation of the work of Dionysius the Areopagite).

The greatest event in the life of Erigena was the publication of his work De Divisione Naturae, which still survives, and bears ample testimony both to the strength and clearness of his intellect and to the thoroughness with which he had imbibed the notions of Plato, and the Platonists of Alexandria and the Christian Church. This book is written in a lucid and terse style; like most of the mediaeval works in theology and philosophy, it is in the form of dialogue, and makes a constant use of the syllogism.

In viewing the whole theological teaching of Erigena, it must be reckoned as a system pantheistic in its basis, with a biblical terminology, surrounded with ecclesiastical accidents and functionaries, the pantheistic element being largely in excess of any other. Strange to say, these teachings were so much in advance of the current learning and understanding, that they challenged no special criticism at the time either favourable or unfavourable, although their author became involved in controversies which drew upon him ecclesiastical attention and censure.

authority. For it is not to be doubted that both come from one source, namely, the divine wisdom.

HOLY SCRIPTURE

Do not be alarmed, for now we must follow reason which investigates the truth of things, and overpowered by no authority and in no way shackled, sets forth and proclaims openly what it has studiously examined and laboriously discovered. To be sure the authority of Holy Scripture must be followed in all things, for in it we have the truth as it were in its secret haunts. Nevertheless, it is not to be understood literally as if in making the divine nature known to us it always called things by their own names. On the contrary, condescending to our infirmity it uses figurative and symbolical language, encouraging our as yet immature and infantile senses by simple doctrine.

PHILOSOPHY AND RELIGION

What else is it to treat philosophy than to expound the principles of true religion by which God, the highest and chief cause of all things, is both humbly worshipped and rationally investigated? We conclude then that true philosophy is true religion and conversely that true religion is true philosophy.—*De Praedestinatione*

THE TERM "NATURE"

Nature is the general name for all that is and that is not.

NATURE OF GOD

God is properly called love because he is the cause of all love and is poured through all things and gathers all things into one and returns into himself in an unutterable way and brings to an end in himself the loves of every creature.

Foundation Charter of Cluny

Note by Ernest F. Henderson

THIS is the foundation charter of the famous Burgundian monastery of Cluny, which became the parent of so many subordinate institutions. Cluny was founded in 910 by William the Pious, duke of Aquitaine. Berno, abbot of the Benedictine monastery of Beaume, was its first abbot. His successor, Odo, was the reformer not only of the Benedictine monasteries in general, but of the whole monastic system.

Already, in 937, there were seventeen associate monasteries under Cluny's charge, and its influence spread not only over France, but also over other countries. In the eleventh and twelfth centuries three popes, Gregory VII, Urban II, and Paschal II, went forth from its fold.

The glory of the monastery falls in the first three centuries of its existence. At the beginning of the twelfth century there were 460 monks in Cluny itself, and 314 monasteries subordinate to it. The order later fell a victim to misrule and demoralization, but lingered on until the French Revolution gave it its coup de grâce. Its chief building was afterwards turned into a museum.—Select Historical Documents of the Middle Ages, 1892

Selections from Foundation Charter of the Order of Cluny

REWARD OF THE RIGHTEOUS

To all right thinkers it is clear that the providence of God has so provided for certain rich men that, by means of their transitory possessions, if they use them well, they may be able to merit everlasting rewards. As to which thing indeed, the divine word, showing it to be possible and altogether advising it, says: "The riches of a man are the redemption of his soul." (Prov. 13)

BY THE GRACE OF GOD

I, William, count and duke by the grace of God, diligently pondering this, and desiring to provide for my own safety while I am still able, have considered it advisable—nay, most necessary, that from the temporal goods which have been conferred upon me I should give some little portion for the gain of my soul. I do this, indeed, in order that I who have thus increased in wealth may not, perchance, at the last be accused of having spent all in caring for my body, but rather may rejoice, when fate at last shall snatch all things away, in having reserved something for myself. Which end, indeed, seems attainable by no more suitable means than that, following the precept of Christ: "I will make his poor my friends" (Luke 16: 9), and making the act not a temporary but a lasting one, I should support at my own expense a congregation of monks. And this is my trust, this my hope, indeed, that although I myself am unable to despise all things, nevertheless, by receiving despisers of the world, whom I believe to be righteous, I may receive the reward of the righteous.

BOND OF FAITH

... since all of us Christians are held together by one bond of love and faith, let this donation be for all,—for the orthodox, namely, of past, present or future times.

FREEDOM AND DUTIES

We will, further, that in our times and in those of our successors, according as the opportunities and possibilities of that place shall allow, there shall daily, with the greatest zeal be performed there works of mercy towards the poor, the needy, strangers and pilgrims. It has pleased us also to insert in this document that, from this day, those same monks there congregated shall be subject neither to our yoke, nor to that of our relatives, nor to the sway of the royal might, nor to that of any earthly power. And, through God and all his saints, and by the awful day of judgment, I warn and objure that no one of the secular princes, no count, no bishop whatever, not the pontiff of the aforesaid Roman see, shall invade the property of these servants of God, or alienate it, or diminish it, or exchange it, or give it as a benefice to any one, or constitute any prelate over them against their will.

Bernard of Clairvaux

Biographical Note by Arthur Cushman McGiffert

HE [BERNARD OF CLAIRVAUX] was the greatest religious genius of the twelfth century and the principal figure in a religious movement which profoundly affected the life of the western church, and was not without its influence on the development of Christian thought.

A younger contemporary of Abelard he was wholly unlike him in temper and attitude. Born of a noble family near Dijon in eastern France, he entered while still a youth the neighboring monastery of Cîteaux, the parent house of the Cistercians, taking with him his brothers and several friends. Here he showed himself so devout and zealous that he speedily gained a reputation for peculiar sanctity and before long was sent out to found a sister monastery at Clairvaux (Clara Vallis) whose abbot he remained for the rest of his life, wielding a growing influence in the church until he became the most commanding figure in western Christendom. During the later years of his life (he died in 1153) his authority was very great, not only in the monastic world but also in the church at large, and in governmental circles both ecclesiastical and civil.

In addition to his letters we have from Bernard's pen a large number of sermons and a few brief treatises on practical and doctrinal subjects. One of the treatises entitled *De consideratione* was addressed to Pope Eugenius, who owed his position in no small measure to the Abbot of Clairvaux, and contains the boldest and frankest kind of advice touching the duties and responsibilities of his office. Among the sermons are eighty-six on the Song of Songs, constituting one of the most striking series of discourses in existence. The Hebrew love poems are interpreted in traditional fashion as an allegory of the relation between Christ and the church, or more especially between Christ and the individual Christian.

Preached in the chapel of the monastery of Clairvaux the sermons were intended primarily for the monks, but they are of much wider

application. . . . For the most part they are wholly practical in purpose, dealing in an intimate way with the religious and moral life of Christians and shedding much light on its problems and difficulties; but a few of them, particularly of the later ones, are pre-vaillingly theological in character.

Though he expressed himself often on theological subjects, Bernard was not a theologian. He was essentially a pastor and preacher, concerned first of all for the personal religious life of the monks under his care but also profoundly interested in the welfare and peace and purity of the church at large. He was firmly convinced of the truth of the whole Christian system and bitterly opposed to heresy and theological novelties of every kind, but his attention was centered in life rather than doctrine, in religion rather than theology. His attitude was that of the devout and unquestioning believer, accepting whatever was handed down as true, and refraining from inquiring too closely either into its credentials or its meaning.

Historically even more important than Bernard's emphasis on the divine Christ and mystical union with him, was his emphasis on the human Christ and his constant insistence that the Christian life lies in imitating him. One of his chief aims as a preacher, and he was the greatest preacher of the age, was to make him real to others and to bring them under the spell of his personality. To be sure, in all his emphasis on the man Jesus he never lost sight of the divine Christ. "He who dwells among the lilies reigns above the stars." It is in Christ's humanity, indeed, that his divinity is most patently displayed. But quite apart from this Bernard was profoundly interested in the human figure of Jesus, in his character and conduct and the principles that governed his life, and he never wearied of preaching him as an example to be imitated by all his followers.

Whether the Crusades, in which Bernard was deeply interested and which served to bring the human Jesus vividly before the mind of the western world, had anything to do with it or not, at any rate Bernard was the first to put the imitation of Christ in the forefront of his preaching, and from his day on it was made much of. The figure of Jesus was enshrined in the hearts of the Christians of the west and increasingly as time passed their thoughts and emotions gathered about him.

The traits which Bernard chiefly emphasized in Jesus were humil-

ity and love. In these, he insisted, the imitation of Christ principally consists. Of humility, "the mother of salvation" as he called it, he had a great deal to say, coming back to it over and over again in his sermons on the Song of Songs.

Bernard, as I have said, made much of humility, but he made even more of love. He was to his age the great apostle of love, at least in word if not always in deed. "I have read that Glory is love," he says, "not that he is honour or dignity. . . . Honour and glory indeed are due to God and to him alone, but he will accept neither of them if they be not preserved in the honey of love. Love is sufficient of itself; it pleases by itself and on its own account. It is itself merit and is itself its own reward. Love seeks no cause beyond itself and no fruit. It is its own fruit, its own enjoyment. I love because I love; I love that I may love. Love is a great thing provided it recurs to its beginning, returns to its origin, and draws always from that fountain which is perpetually in flood.

Bernard did not stop with love for God or Christ, he insisted also that the Christian must love his neighbors including even his enemies. Not necessarily that he must feel affection for them—that is not always possible in this life, though it will be in heaven—but that he must treat them as love dictates, doing always for others what he would that they should do for him.—A History of Christian Thought

SAINT BERNARD AND CLAIRVAUX

Bright the valley; but its bright name
From its far brighter Abbot came,
Bright in descent from knightly race
Bright with what cometh from God's grace.
Brightly shone he in eloquence,
Yet with a brightness more intense
He passed through consecrated days
Of mystic thought and prayer and praise.
E'en death robed him with light, not gloom,
And brightness too illumed his tomb.
Now in the light of Love Divine
Greater brightness in him doth shine.

Adam of S. Victor, 1192

*Selections from His Sermons***KNOWLEDGE OF GOD**

Not to the contemplation of things without will I devote myself, but I will meditate upon what I find within me, and from things of lowly import within me I will ascend to those above me; so that I may be able to know whence I came, and whither I go; what I am, and from whom I am, and thus from knowledge of myself may be able to come to the knowledge of God. For the more I advance in knowledge of myself, the more do I progress towards a knowledge of God.

THINGS IN THE SOUL

I find in my soul three things, by which I retain the thought of God, contemplate Him, and long for Him. These three are—memory, discernment, and will or love. By memory I am minded of God; by discernment I see Him; by the will I love and clasp Him.

HIS OWN TEMPLE

In men, He is such as to call forth love, because He is their God, and they are His people. He dwelleth in them as in His own temple. He hath no disdain for any single one, or for any community or society. Whosoever hath Him in his thoughts, and discerneth Him, and loveth Him, is with Him.

RESTING-PLACE

Happy is that soul with whom God findeth His resting-place, and in whom as in a tabernacle He is at rest.

GOD THE CREATOR

By faith I think of God as my Creator, I adore Him as my Redeemer, I look for Him as my Saviour.

CHARACTER OF THE IDEAL CHRISTIAN

Give me a man who before all things loves God with his whole soul; who loves himself and his neighbor in so far as they love God, his enemy also as one who may sometime love him; who loves his relatives according to the flesh in a brotherly fashion by reason of nature, his spiritual instructors more abundantly by reason of grace, his love for other things being thus regulated by his love for God; who despises the earth and fixes his mind on heaven; who uses this

world as not using it and distinguishes by a certain inner taste the things that are only to be used from those that are to be enjoyed, so that he troubles himself for transitory things only temporarily, while and in so far as there is need of them, and embraces eternal things with desire eternal.

SPIRITUAL WORLD

Whosoever with prayer and diligent devotion is watchful towards the spiritual world, will depart hence safely, and be received into that world with great joy. Wherever therefore thou shalt be, pray secretly within thyself. If thou shalt be far from a house of prayer, give not thyself trouble to seek for one, for thou thyself art a sanctuary designed for prayer. If thou shalt be in bed, or in any other place, pray there; thy temple is there. By frequent prayer, by bending the body in lowly devotion, the mind is exalted towards God.

LIKENESS UNTO GOD

Deal with thyself as with a temple of God, inasmuch as there is that within thee which is like unto God. The highest honour indeed that can be rendered to God is to venerate Him and to imitate Him.

LISTEN TO HIM

When thou shalt have entered the church for prayer or praise, leave outside the tumult of wavering thoughts, and be inwardly forgetful of all care as to outer matters, so that thou mayest be free to devote thyself to God alone. For it is not possible that there should at any time talk with God, one who at the same time is also silently chatting with the whole world. Give attention therefore to Him who giveth attention to thee. Listen to Him as He speaketh to thee, that He Himself may hear thee when thou speakest to Him. It will thus happen that if thou assistest at the utterance of divine praises with due reverence and thoughtfulness, if thou hearkenest intently and diligently to every word of Holy Scripture, thou wilt hear God speak to thee.

ACCEPTABLE OFFERING

Thou wilt venerate Him if thou art merciful to all. This is an acceptable offering to God, to do good unto all for God's sake. Do all things as a son of God, that thou mayest be worthy in the sight of Him who hath deigned to call thee His son. In all things that thou

doest, know that God is present with thee. Take care therefore that no evil have a delight for thee, so that no sight or thought of it may take thee from God. Neither speak nor do that which is wrong, even though it is pleasant, and by no word or sign offend God, who being present everywhere seeth whatsoever thou doest.

UNFIT FOR GOD'S PRESENCE

I do a great wrong in His sight, when I beseech Him that He will hear my prayer, which as I give utterance to it I do not hear myself. I entreat Him that He will think of me; but I regard neither myself nor Him. Nay, what is worse, turning over corrupt and evil thoughts in mine heart, I thrust a dreadful offensiveness into His presence.

WANDERING SOUL

Amid many things the soul wandereth bewildered, and seeketh hither and thither where it may rest, and findeth nothing that yieldeth satisfaction, until it returneth to God.

OPEN SINS

I am not able to conceal my sins, since wherever I go my conscience is with me, bearing with itself whatsoever I have placed in it, whether good or evil. Whatever it hath received to be kept, it keepeth during the lifetime, it restoreth when this life is ended.

CONSCIENCE OF THE PRESENT

If I do wrongly, conscience is present with me; but if I seem to do well, and am therefore elated, still conscience is present. It is present with me in life; it followeth me when I am dead. Everywhere there is with me and inseparable from me, either approval or shame, according to the sort of burden laid upon my conscience.

SALVATION FOR SINNERS

O the loving-kindness of Christ! O unlooked for salvation for sinners! So free, so nigh, is the love of God; so amazing His tender mercy, so unexpected His condescension, so invincible His clemency, that whosoever calleth upon Him, He heareth that one, since He is merciful. O how great is the mercy of God! how unspeakable the change wrought by the hand of the Highest! Yesterday thou wast in darkness; today thou art in the splendour of light. Yesterday

thou wast in the mouth of the lion; today in the hand of the Mediator. Yesterday thou wast in the gate of hell; today amid the delight of Paradise. . . . Thy toil shall end in rest, thy sorrow in joy, and after the shadows of this life thou shalt see the rising of a new dawn, thou shalt see the mid-day Sun of Righteousness, the Bridegroom and His mystic Bride, the one Lord of Glory, who liveth and reigneth for ever and ever.

CHRISTIAN ACTIVITY

Let us place restraint on our anger and keep check on our tongues; let us sleep more sparingly, pray more frequently, and in psalms and hymns and spiritual songs more often into one another commune. Let us join the nights to the days and fill them with divine praises.

CHRIST'S BENEFITS

If thou writest, thy letter is not sweet to me unless I read in it of Jesus. If thou dost preach or dost hold converse, what thou sayeth is not pleasant to me unless there sound in it Jesus. Jesus is honey in the mouth, melody in the ear, a song of delight in the heart. He is also a healing portion. Is any one of you sad? Let Jesus enter into the heart of such one, and thence leap to his lips; and lo! at the rising light of His name, every cloud fleeth away, and brightness returneth.

THE PROPER FAST

If the appetite alone hath sinned, let it alone fast, and it sufficeth. But if the other members also have sinned, why should not they fast too? Let the eye accordingly fast, which hath deprived the soul of treasure; let the ear fast, let the tongue fast, let the hand fast, let even the soul itself fast. Let the eye fast from strange sights and from every wantonness, so that that which roamed in freedom in fault-doing may, abundantly humbled, be checked by penitence. Let the ear, blameably eager to listen, fast from tales and rumours, and from whatsoever is of idle import, and tendeth least to salvation. Let the tongue fast from slanders and murmurings, and from useless, vain, and scurrilous words, and sometimes also, in the seriousness of silence, even from things which may seem of essential import. Let the hand abstain from idle signs and from all toils which

are not imperatively necessary; but also let the soul herself abstain from all evils and from acting out her own will. For without such abstinence the other things find no favour with the Lord.

SOUL AND BODY

We have heard from the Apostle that Christ dwelleth in our hearts by faith. Whence it seemeth not unreasonable to understand that Christ liveth in us as long as faith so liveth. But after that our faith is dead, Christ is as it were dead in us. Moreover works are evidence of the life of faith, as it is written: "The works which My Father hath given me to do, themselves bear witness of me." And he seemeth not to differ from this utterance, who saith that "faith alone without works is dead." For as we are made aware of the life of the body by its movements, so do we discern the life of faith by its good works. The life of the body is the soul by which it is moved and hath sensation; but the life of faith is charity.

LAW OF LOVE

Whosoever wisheth not to wander beyond the law of love, let him restrain himself as to his needs and as to his pleasures, so that he may minister to the needs and pleasures of others.

BROTHERLY LOVE

Let anyone be indulgent to himself as much as he desireth, while he at the same time remembereth to show the same indulgence to his neighbour. But thy love, O man, will be duly controlled and just, if what thou withdrawest from thine own pleasures is not withheld from the needs of a brother. Thus love of self becometh brotherly love as soon as it seeketh to diffuse itself over a wider range.

LOVING GOD FIRST

. . . that the neighbour may be loved with perfect righteousness it is necessary that God should be in our thoughts. How otherwise is it possible for one to love his neighbour rightly who doth not love him in God? Moreover he cannot love aught in God, who loveth not God Himself. God therefore must first be loved, that the neighbour may be loved in God.

OUR EXPERIENCE IN GOD

As frequent needs render it necessary for man to resort with many

entreaties to God, and as by so resorting he experienceth and by experiencing proveth how sweet the Lord is, so it happeneth that the sweetness we experience, more than our own need, urgeth us to love God aright.

WILL OF GOD

. . . as the air suffused with the light of the sun is transformed into light with all its brilliancy, and seemeth to be not so much illuminated as illumination itself; so is it that with saintly souls every human affection in a certain ineffable manner, melteth away and is transfused entirely into the will of God.

HIDING FROM ONE'S SELF

In tribulations also whatsoever thou hast found thyself to be, do not hide thyself. If amid thine own thou hast been unwavering, if as to those of others thou hast been consolatory, rejoice. Thus thine heart is aright. But if perchance thou quite otherwise art found to be restless in thine own, and yet to be scarcely compassionate towards others in their troubles, thine heart is most perverse.

HIGH CONTEMPLATION

The greatest of all men is he, who discarding the use of visible things and of the senses, as far as is permitted to human frailty, hath accustomed himself, not by ascending steps, but by transcendent departures, to fly upwards in contemplation to the sublimest heights.

WHAT IS GOD?

What then is God? Of the universe He is the final end; as to election, He is salvation; as to Himself, He hath knowledge. What is God? Omnipotent will, virtue of highest benevolence, light eternal, reason unchangeable, highest blessedness; Creator of minds to receive of His own fulness, imparting to them life to be conscious of Him, prompting them to desire Him, enlarging them to receive Him, fitting them to be worthy of Him, enkindling them with zeal, aiding them to yield fruit, directing them to equity, fashioning them to benevolence, tempering them for wisdom, strengthening them for virtue, visiting them for consolation, illuminating them for knowledge, preserving them for immortality, enriching them for felicity, surrounding them with protection.

NATURE OF GOD

What is God? Length, breadth, height and depth.

Length, I say. What is that? Eternity. This is so long that it hath no end, not more in place than in time.

He is also breadth. And what is that? Love. With what bounds is love hemmed in in God, who hateth nothing that He hath made? For He maketh the sun to shine upon the good and the evil, and sendeth rain over the just and the unjust. Therefore His bosom embraceth also His enemies. And not even content with this, Divine Love spreadeth out into infinity. It exceedeth not only affection, but knowledge also, for the Apostle aspireth "to know the love of Christ which transcendeth knowledge."

What again is God? Height and depth. In the one He is above all things; in the other He is below all things. Consider His power—its height, His wisdom—its depth. His height—His sublimity—is far beyond reach. His depth—His profoundness—is inscrutable. Paul, in accents of wonder, saith: "O the depth of the riches of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways how past finding out!" We, too, contemplating power and wisdom in God, and their perfect unity with God, may exclaim: "O powerful wisdom, reaching everywhere mightily! O wise power, planning all things sweetly!"

RESERVOIRS RATHER THAN CANALS

If then you are wise, you will show yourself rather as a reservoir than a canal. For a canal spreads abroad water as it receives it, but a reservoir waits until it is filled before overflowing, and thus communicates, without loss to itself, its superabundant water. . . . In the church at the present day, we have many canals, few reservoirs.

Selections from Hymns of St. Bernard

CHRIST THE PRIZE

Jesus, our thoughts of Thee are sweet;
They make our hearts with joy to beat;
But sweeter 'tis that evermore
Thy presence here we may adore.

No softer music doth entrance,
No words so our delight enhance,
No sweeter thought hath love so won
Than that of Jesus, God's dear Son.

O hope of those who pardon need,
How merciful to those who plead!
To those who seek Thee Thou art kind,
But, what art Thou to those who find?

No tongue is able to express,
No words can tell, the blissfulness
He only who hath tried can know
What joys, from loving Jesus flow.

Be Thou, O Jesus, our great bliss;
Be Thou the prize we shall not miss;
In Thee may we Thy glory share
In endless joy beyond compare.

O Jesus, Thee we praise as King!
Thee, Winner of our souls, we sing!
The sweetness words cannot express
Of Thine unblemished loveliness.

When Thou dost come within the heart,
Thy truth doth then clear light impart;
The world's vain things lose their appeal,
Thy love's pure glow within we feel.

GOD'S LIGHT

Abide with us in this our night,
And shed on us, O Lord, Thy light;
From out our souls dispel all gloom,
And make the world with sweetness bloom.

FINDING SALVATION FREE

In Thee delighteth full the mind,
And love doth highest being find.

The Christian Reader

My glory I discern in Thee,
And all do find salvation free.

TRUTH'S BRIGHT LAMP

Fount from which springeth mercy's stream,
Let truth's bright lamp upon us gleam;
From round us chase sorrow's dark night;
Guide us upwards with glory's light.

Jesus doth reign in perfect peace
That maketh all unrest to cease.
'Tis peace for which my soul hath yearned
So that its joys may soon be earned.

JESUS' POWER TO RESTORE

For Thy charity so boundless
We thank Thee, though in sore distress—
Thou pardon dost in love impart,
O Healer of the broken heart!
 Their Father sweet
 Thy poor entreat.

Whatever is in me at fault
In act all wrong, with wrong distraught,
Do Thou, sweet Jesus, Thy power reveal;
Do Thou restore. O do Thou heal
 With soothing wine
 Of love divine.

Thee on Thy Cross, O Lord, I seek,
As I can, with heart pure and meek.
Me Thou wilt heal; my hope is such.
Reach to me with Thy healing touch,
 By life-stream laved,
 By Thy Cross saved.

That I may pray with mind all bent
On Thee, O may my chief intent

Be, not 'scaping toil howe'er mean,
But being healed, by Thee made clean,
When I find place
In Thine embrace.

FROM THE CROSS

From the Cross, where Thou art raised high
Look on me, loved Lord, as I lie.
Take Thou me captive, win my soul,
Say Thou in mercy: "Be Thou whole."
To Thee I yield
What Thou hast healed.

DO THOU HEAL

Not what I do let burden Thee;
But do Thou heal, do Thou cleanse me,
Just as I am, defiled and ill.
May this Thy blood flow o'er me till
Not one slight stain
May e'er remain.

DAYS OF LOVING TRUST

Trust thou more in promises carved in melting ice
Than in vain delusions that crumble into dust.
Misleading in rewards, its virtue only hidden vice,
This world never hath welcomed days of loving trust.

RIGHT USE OF LIFE

Why dost thou life's gifts abuse?
Why dost thou not life rightly use?
Why desertest thou wisdom's way?
Why dost store loss for future day?
Why not thou yield to fear of pain?
Why to salvation's hope not cling
And to highest joys upward spring?

JESUS, THOU JOY OF LOVING HEARTS

Jesus, thou joy of loving hearts,
Thou Fount of life, thou Light of men,

The Christian Reader

From the best bliss that earth imparts,
We turn unfilled to thee again.

Thy truth unchanged hath ever stood;
Thou savest those who on thee call;
To them that seek thee, thou art good,
To them that find thee, all in all.

We taste thee, O thou living Bread,
And long to feast upon thee still;
We drink of thee the Fountain-head,
And thirst, our souls from thee to fill.

Our restless spirits yearn for thee,
Where'er our changeful lot is cast;
Glad, when thy gracious smile we see,
Blest, when our faith can hold thee fast.

O Jesus, ever with us stay;
Make all our moments calm and bright;
Chase the dark night of sin away;
Shed o'er the world thy holy light.

PART III

*The Way of
The Christian Spirit*

Francis of Assisi

Johannes Eckhart

Johannes Tauler

Theologia Germanica

Thomas à Kempis

Francis of Assisi

Biographical Note by Paul Sabatier

THE Middle Ages form an organic period in the life of humanity. Like all powerful organisms the period began with a long and mysterious gestation; it had its youth, its manhood, its decrepitude. The end of the twelfth century and the beginning of the thirteenth mark its full expansion; it is the twentieth year of life, with its poetry, its dreams, its enthusiasm, its generosity, its daring. Love overflowed with vigor; men everywhere had but one desire—to devote themselves to some great and holy cause.

. . . The great movement of thought of the thirteenth century is above all a religious movement.

. . . If it is especially the century of saints, it is also that of heretics. We shall soon see that the two words are not so contradictory as might appear. There was a genuine attempt at a religious revolution, which, if it had succeeded, would have ended in a universal priesthood, in the proclamation of the rights of the individual conscience.

. . . The thirteenth century with juvenile ardor undertook this revolution, which has not yet reached its end. In the north of Europe it became incarnate in cathedrals, in the south, in saints.

. . . The priest of the thirteenth century is the antithesis of the saint, he is almost always his enemy.

. . . These thirteenth-century saints were in fact true prophets. Apostles like St. Paul, not as the result of a canonical consecration, but by the interior order of the Spirit, they were the witnesses of liberty against authority. Francis of Assisi is pre-eminently the saint of the Middle Ages. Owing nothing to church or school he was truly theodidact, and if he perhaps did not perceive the revolutionary bearing of his preaching, he at least always refused to be ordained priest.

The charm of his life is that, thanks to reliable documents, we

find the man behind the wonder worker. We find in him not merely noble actions, we find in him a life in the true meaning of the word; I mean, we feel in him both development and struggle.

. . . Poor Francis! The last years of his life were indeed a via dolorosa as painful as that where his master sank down under the weight of the cross; for it is still a joy to die for one's ideal, but what bitter pain to look on in advance at the apotheosis of one's body, while seeing one's soul—I would say his thought—misunderstood and frustrated.

He was of the people and the people recognized themselves in him. He had their poetry and their aspirations, he espoused their claims.

St. Francis so surely believed that the Church had become unfaithful to her mission that he could speak in his symbolic language of the widowhood of his Lady Poverty, who from Christ's time to his own had found no husband. How could he better have declared his purposes or revealed his dreams?

He longed for a true awakening of the Church in the name of the evangelical ideal which he had regained. All Europe awoke with a start when it heard of these penitents from a little Umbrian town.

. . . St. Francis became for these the guide they had longed for, and whatever was best in humanity at that time leaped to follow in his footsteps.

. . . the Franciscan movement was originally, if not the protest of the Christian consciousness against monachism, at least the recognition of an ideal singularly higher than that of the clergy of that time.

More than once he felt the seduction of the purely contemplative life, but each time his own spirit warned him that this was only a disguised selfishness; that one saves oneself only in saving others.

When he saw suffering, wretchedness, corruption, instead of fleeing he stopped to bind up, to heal, feeling in his heart the surging of waves of compassion. He not only preached love to others; he himself was ravished with it; he sang it, and what was of greater value, he lived it.

. . . He went, not to the whole, who need no physician, but to the sick, the forgotten, the disclaimed. He dispensed the treasures of his

heart according to the need and reserved the best of himself for the poorest and the most lost, for lepers and thieves.

The gaps in his education were of marvellous service to him. More learned, the formal logic of the schools would have robbed him of that flower of simplicity which is the great charm of his life; he would have seen the whole extent of the sore of the Church, and would no doubt have despaired of healing it. If he had known the ecclesiastical discipline he would have felt obliged to observe it; but thanks to his ignorance he could often violate it without knowing it, and be a heretic quite unawares.

. . . In one of the frescos of the Upper Church of Assisi, Giotto has represented St. Clara and her companions coming out of St. Damian all in tears, to kiss their spiritual father's corpse as it is being carried to its last home. With an artist's liberty he has made the chapel a rich church built of precious marbles.

. . . Francis's official historians have done for his biography what Giotto did for his little sanctuary. In general they have done him ill-service. Their embellishments have hidden the real St. Francis, who was, in fact, infinitely nobler than they have made him to be. Ecclesiastical writers appear to make a great mistake in thus adorning the lives of their heroes, and only mentioning their edifying features. They thus give occasion, even to the most devout, to suspect their testimony. Besides, by thus surrounding their saints with light they make them superhuman creatures, having nothing in common with us.

By such means the saints, perhaps, gain something in the respect of the superstitions; but their lives lose something of virtue and of communicable strength.

It is, then, a work of piety to seek behind the legend for the history.

Selections from The Mirror of Perfection

LESS THAN I NEEDED

Always have I taken less than I needed, lest I should defraud other poor folk of their portion, for to do the contrary would have been theft.

CHOICE OF HOLY POVERTY

. . . very great shame it is to me when I find any one poorer than I am: since I have chosen holy poverty for my Lady, and for my spiritual and bodily riches: and this saying has gone out into the whole world, that I have professed poverty before God and man.

SERVANT OF GOD

The servant of God should so burn and shine forth by life and holiness in himself, that by the light of his example and by the speech of his holy conversation he should reprove all the impious.

LORD'S CALL

The Lord called me by the way of simplicity and humility, and this way hath He shown me in truth for me and those who will believe and imitate me. And therefore I would that ye name not to me any rule, neither of St. Augustine, nor St. Benedict, nor of Bernard, nor any way or form of living, but that which was mercifully shown and given me by the Lord.

FORM OF RELIGION

Woe unto those, who with the form and appearance only of religious conversation, applauding themselves in their wisdom and confident in their learning, be found idle (that is, not exercising themselves in virtuous works, in the way of penitence, and in the pure observance of the Gospel; which by their profession they are bound to observe pure and simply).

TIME OF TESTING

. . . they who have taken no thought except to know and to show to others the way of salvation, doing nothing for themselves, shall stand naked and empty before the tribunal of Christ, bringing only sheaves of confusion, shame, and grief.

PRACTICAL WAY

I have asked the Lord, that He would deign to show me when I am His servant. But the most gracious Lord in His condescension answered me, "I know that thou art truly My servant when thou thinkest, speakest, and doest holy things." Therefore have I called you, brethren, and have shown this to you, that I may be put to shame

before you, when you shall see me wanting in any of the aforesaid things.

EXERCISED IN GOOD WORKS

I wish all my friars to labour and be exercised humbly in good works, that we be the less burdensome to men, and that neither heart nor tongue may wander in ease.

HEAVENLY FOOD

If the body wishes to eat its food in peace and quietness, when both are but the food of worms, with how much quiet and peace, with how great a reverence and devotion, should the mind receive that food which is God Himself.

SPIRITUAL JOY

. . . Spiritual joy comes of cleanness of heart and the purity of continual prayer.

GLADNESS OF MY FELLOWS

. . . if I am sometimes tempted or full of grief, when I perceive the gladness of my fellows immediately on account of their joy I return from my temptation and grief to my interior and exterior joy.

NO OUTWARD SHOW

Why dost thou make an outward show of sorrow and sadness for thy offences? Keep thou this sadness between thee and thy God, and pray to Him that by His mercy He may spare thee, and restore to thy soul the gladness of His salvation.

JOYOUS CHRISTIAN

. . . study always to have joy, for it befits not the servant of God to show before his brother or another sadness or a troubled face.

USING DISCRETION

The servant of God, in eating and drinking and sleeping and satisfying the other necessities of the body, ought to satisfy his body with discretion.

ENDURING IN PEACE

Be Thou praised, my Lord, of those who pardon for Thy love and endure sickness and tribulations.

Blessed are they who will endure it in peace, for by Thee, Most High, they shall be crowned.

PRAISE GOD IN THE MORNING

In the morning when the sun rises, every man ought to praise God, who created it for our use, because through it our eyes are enlightened by day. Then in the even when it becomes night, every man ought to give praise on account of Brother Fire, by which our eyes are enlightened by night; for we be all as it were blind, and the Lord by these two, our brothers, doth enlighten our eyes. And therefore we ought specially to praise the Creator Himself for these and the other creatures which we daily use.

NO FEAR OF DEATH

... by the grace of God I am no faint-heart that I should fear death. For by the grace of the Holy Spirit, I am so made one with my Lord, that I am equally content with death as with life.

Selections from The Little Flowers of St. Francis

GREAT THINGS

My children, great things have we promised unto God: things exceeding great hath God promised unto us, if we observe those we have promised unto Him: and of a surety do we await those things promised unto us. Brief is the joy of this world; the pain that cometh hereafter is everlasting; small is the pain of this life; but the glory of the life to come is infinite.

MERIT OF HOLY OBEDIENCE

I command you by the merit of holy obedience, all you that are here assembled, that none of you have care nor solicitude for what he shall eat nor what he shall drink, nor for aught necessary for the body, but give ye heed solely to prayer and to the praise of God: lay upon Him all solicitude for your body, for He hath special care of you.

TOKEN OF GREAT LOVE

My Lord Jesus Christ, I thank Thee for the great love and charity Thou hast shown toward me; for 'tis a token of great love when the Lord well punisheth His servant for all his faults in this world, in

order that he be not punished in the next. And I am prepared to endure joyfully every pain and every adversity that Thou, my God, art willing to send for my sins.

PERFECT FRIEND OF GOD

Be not afraid that thou art tempted, for the more thou art assailed by temptations the greater friend and servant of God do I hold thee, and the greater love do I bear thee. Verily I say unto thee, let no man deem himself the perfect friend of God until he have passed through many temptations and tribulations.

READY TO ENDURE

I am ready to endure patiently all things that my Lord would do with me.

REQUEST FOR TWO GRACES

O my Lord Jesus Christ, two graces do I pray Thee to grant unto me ere I die: the first, that while I live I may feel in my body and in my soul, so far as is possible, that sorrow, sweet Lord, that Thou didst suffer in the hour of Thy bitterest Passion; the second is, that I may feel in my heart, so far as may be possible, that exceeding love wherewith, O Son of God, Thou wast enkindled to endure willingly for us sinners agony so great.

Selections from Rule of the Brothers Minor

GIVING SPIRITUAL HELP

... Let the brothers be bound, so far as in them lies, to give spiritual help to him who has sinned; for the whole need not a physician, but they that are sick.

PREACHING BY WORKS

The brothers should preach by their works.

THE BETTER SERVICE

... In the name of holy love, which is God, I entreat all my brethren, ministers as well as others, to put from them every hindrance, every care, every anxiety, that they may the better serve, love, adore, and honour God with a clean heart and a pure mind, which He desires above all else.

STRENGTH OF THY LOVE

May the fiery and sweet strength of Thy love, I pray Thee, O my Lord, absorb my soul, and make all things under heaven as nothing unto me, that for love of Thy love I may die, as Thou didst deign to die for love of mine. Amen.

MY SWEETEST LORD

My God, my all! Who art Thou, my sweetest Lord and God? And who am I? . . . Most holy Lord, I would love Thee! Sweetest Lord, I greatly desire to love Thee! Lord God, I have given Thee all my heart and my body; and I ardently long to do yet more for love of Thee, if I but knew how! Amen.

*Selections from The Admonitions***NOT ORIGINALS**

. . . It is great shame to the servants of God that the saints do the works, while we would fain receive glory and honour only for reciting these and preaching of them.

GUILTY OF BLASPHEMY

. . . Whosoever envies his brother for the good which God speaks and works through him, is guilty of blasphemy; for he envies the Most High, who sayeth and doeth all good things.

LOVING ENEMIES

. . . He truly loveth his enemy, who murmurs not for the injury done to himself, but, for the love of God, is consumed with grief for the sin in his enemy's soul, and who manifests his love for him in deeds.

NO ROOM FOR ANGER

. . . In whatsoever way any man shall sin, if the servant of God trouble himself thereat, save in love, or if he be angry, he is heaping up for himself wrath and sin. For he is God's servant whom nothing angers nor disquiets, who lives uprightly and without anything of his own.

THE PEACEMAKERS

. . . They are the peacemakers who, through all their sufferings in

this world, keep peace in their minds and bodies for the love of our Lord Jesus Christ.

HUMBLE MOOD

. . . Blessed is the servant who thinks himself no better when he is magnified and exalted by men than when he is held to be mean, simple, and of no account. For as a man is before God, that is he and no more.

LITTLE FRUIT

. . . Woe to that brother who does not keep secret the good things which the Lord has shown him, or who manifests them to others save in his life; or who for hope of reward desires to speak to men rather than to the Lord. Verily he has his reward—and his hearers bear away little fruit.

IN ALL KINDS OF CIRCUMSTANCES

. . . Blessed is the servant who loves his brother as much when he is sick and useless as when he is well and can be of service to him. And blessed is he who loves his brother as well when he is afar off as when he is by his side; and who would say nothing behind his back he might not, in love, say before his face.

NOBLE MARK

Who revileth a poor man hurteth Christ whose noble mark he wears.

*Prayer of St. Francis***INSTRUMENTS OF THY PEACE**

O Lord, our Christ, may we have thy mind and thy spirit; make us instruments of Thy peace; where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy. O divine Master, grant that we may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life. Amen.

Johannes Eckhart

Biographical Note by Stanley Irving Stuber

MEISTER ECKHART (1260–1327) was the greatest figure in the fourteenth century mystical movement, and one of the greatest mystics of all Christian history. . . . He came at the beginning of the movement which bears the name, 'Friends of God' . . . and he was beyond question the 'Father' of this widespread type of religious life." Thus says Rufus M. Jones in *The Flowering of Mysticism*.

Johannes Eckhart was born at Hochheim, near Gotha, in about 1260. There is some question concerning the exact date of his birth. Having entered the Dominican order, he became a master of theology in 1302, studying at Paris. Two years later he was appointed provincial of the Dominican order for the territory of Saxony and in 1307 became vicar-general for Bohemia. Not only did he become distinguished for his preaching, during this period, but also for his practical reforms.

Being more of a philosopher than an administrator, he resigned his offices and became a teacher of theology in Paris and later in Strasbourg. It was during these years that he earned the title of "Father of German thought." While in Cologne, in 1326, the archbishop took definite action against his doctrines. Although in 1327, the year of his death, Meister Eckhart reaffirmed his orthodoxy, twenty-eight of his propositions were condemned by the Holy See two years later.

Claud Field, who translated Eckhart's Sermons into English, has this to say concerning the latter part of his life, "At Strasbourg he aroused suspicions and created enemies; his doctrine was accused of resembling that of the heretical sects of the 'Beghards' and 'Brothers of the Holy Spirit.'" He was then cited before the tribunal of the Inquisition and was willing to withdraw anything in his writings which was contrary to the Church. "The matter was referred

to the Pope, who, in 1329, condemned certain propositions extracted from the writings of Eckhart two years after the death of the latter."

History, nevertheless, has placed a high estimate on Eckhart's scholastic philosophy. He insisted that man may have an immediate and direct approach to God. He declared that this approach may be obtained outside of the established Church. Thus he is regarded by many as the true forerunner of the Reformation.

According to Rufus Jones, he was "a man of sanity, of moral health and vigor, and he had a penetrating humor which is one of the very best signs of sanity and normality." His great achievement was to bring a fresh sense of the living presence of God to his own generation and thus prepare the way for a new and much more personal relationship to Christ.

The application of Christianity to everyday life became Eckhart's speciality, and he became widely known as a master in the art of reconciliation as well as a great preacher and scholar. His life was a busy one, filled with extensive travels, with many difficult tasks, and with a constant round of doing good. God was near to him and in his life and Sermons he did his best to share his personal revelations of God's nearness to those of his own age.

"Know then that God is bound to act, to pour Himself out (into thee) as soon as ever He shall find thee ready . . . finding thee ready, He is obliged to act, to overflow into thee. . . . God cannot leave anything void and unfilled. . . . It is one flash, the being-ready and the pouring-in: the instant spirit is ready, God enters without hesitation or delay. Thou needest not seek Him here or there, He is no further off than the door of thy heart; there He stands lingering, awaiting whoever is ready to open and let him in. He waits more patiently than thou for thee to open to Him. He longs for thee a thousandfold more urgently than thou for Him: one point, the opening and the entering."—Sermon IV

How "modern" Eckhart sounds when he says in Tractate XVII that "people should think less about what they ought to do and more about what they ought to be. If only they were good (i.e. spiritually good) and their dispositions were good, their works would shine forth brightly." For he believed that "we can only spend in good works what we earn in contemplation."

*Selections from His Sermons***SINNER'S HELP**

The Father draws us from the evil of sin to the goodness of His grace with the might of His measureless power, and He needs all the resources of His strength in order to convert sinners, more than when He was about to make heaven and earth, which He made with His own power without help from any creature. But when He is about to convert a sinner, He always needs the sinner's help.

BREACH OF NATURE

Deadly sin is a breach of nature, a death of the soul, a disquiet of the heart, a weakening of power, a blindness of the sense, a sorrow of the spirit, a death of grace, a death of virtue, a death of good works, an aberration of the spirit, a fellowship with the devil, and expulsion of Christianity, a dungeon of hell, a banquet of hell, an eternity of hell.

BEST OF ALL

To have a restful or peaceful life in God is good; to bear a life of pain in patience is better; but to have peace in the midst of pain is the best of all.

GOD IN MANY PLACES

A man may go into the field and say his prayer and be aware of God, or, he may be in Church and be aware of God; but, if he is more aware of Him because he is in a quiet place, that is his own deficiency and not due to God, Who is alike present in all things and places, and is willing to give Himself everywhere so far as lies in Him.

KNOWING GOD RIGHTLY

He knows God rightly who knows Him everywhere.

CHRIST'S WINNING POWER

There are three natural means of attraction with which Christ on the Cross drew to Himself between the third and the ninth hour, more people than He had drawn before during the three and thirty years of His life.

The first means by which He draws is affinity, that affinity which brings creatures of the same species together, and like to its like.

The second means of attraction which He used is emptiness, as we see when we place one end of a hollow pipe in water, and draw up it by suction. . . . Our Lord Jesus Christ made Himself empty that He might wisely draw all things to Himself.

The third means of attraction is this—that as we see the sun draw up the mists from the earth to heaven, so the heart of our Lord Jesus Christ waxed hot as a fiery furnace upon the Cross, so fiercely burned the flame of love which He felt towards the whole world. Thus, with the heat of His love, from which nothing could be hidden, so intense was it—He drew the whole world to Himself.

GOD IN THE SOUL

I have a capacity in my soul for taking in God entirely. I am as sure as I live that nothing is so near to me as God. God is nearer to me than I am to myself; my existence depends on the nearness and presence of God.

GOD'S KINGDOM

God's Kingdom is no small thing: we may survey in imagination all the worlds of God's creation, but they are not God's Kingdom. In whichever soul God's Kingdom appeareth, and which knoweth God's Kingdom, that soul needeth no human preaching or instruction; it is taught from within and assured of eternal life.

LOSING SELF AND FINDING GOD

If the soul is to know God it must forget itself and lose itself, for as long as it contemplates self, it cannot contemplate God. When it has lost itself and everything in God, it finds itself again in God when it attains to the knowledge of Him, and it finds also everything which it had abandoned complete in God.

KNOWING ALL HUMANITY

In God the soul knows all humanity.

TEACHING MAN

God is always endeavoring to dwell with man, and teach him in order to bring him to Himself.

EVER-READY GOD

No man desires anything so eagerly as God desires to bring men to the knowledge of Himself. God is always ready, but we are very

unready. God is near us, but we are far from Him. God is within, and we are without. God is friendly; we are estranged.

SPIRITUALLY BORN

It is more worthy of God that He be born spiritually of every pure and virgin soul, than that He be born of Mary.

MERCY OF GOD

When man humbles himself, God cannot restrain His mercy; He must come down and pour His grace into the humble man, and He gives Himself most of all, and all at once, to the least of all. It is essential to God to give, for His essence is His goodness and His goodness is His love. Love is the root of all joy and sorrow.

PROPER FEAR

The right fear is the fear of losing God.

BLOOD-RELATIVE OF GOD

There is a somewhat in the soul that is, as it were, a blood-relative of God.

SAME EYE

The eye with which I see God is the same with which God sees me. My eye and God's eye is one eye, and one sight, and one knowledge, and one love.

GOD REMAINS UNCHANGED

When God appears to be angry or to do us a kindness, it is we who are altered, while He remains unchangeable, as the same sunshine is injurious to weak eyes and beneficial to strong ones, remaining in itself the same.

FREEDOM OF THE INNER MAN

The outer man may go through various experiences, while the inner man is quite free and immovable.

LIMITATION OF GOD

Although God is Almighty, He can only work in a heart when He finds readiness or makes it. He works differently in men than in stones. For this we may take the following illustration: if we bake

in one oven three loaves of barley-bread, of rye-bread, and of wheat, we shall find the same heat of the oven affects them differently; when one is well-baked, another will be still raw, and another yet more raw. That is not due to the heat, but to the variety of the materials. Similarly God works in all hearts not alike but in proportion as He finds them prepared and susceptible.

PREPARED HEART

If the heart is to be ready for the highest, it must be vacant of all other things. If I wish to write on a white tablet, whatever else is written on the tablet, however noble its purport, is a hindrance to me. If I am to write, I must wipe the tablet clean of everything, and the tablet is most suitable for my purpose when it is blank. Similarly, if God is to write on my heart, everything else must come out of it till it is really sanctified.

GRACE OF GOD

Grace is from God, and works in the depth of the soul whose powers it employs. It is a light which issues forth to do service under the guidance of the Spirit.

DIVINE LIGHT

The Divine Light permeates the soul, and lifts it above the turmoil of temporal things to rest in God. The soul cannot progress except with the light which God has given it as a nuptial gift; love works the likeness of God into the soul. The peace, freedom and blessedness of all souls consist in their abiding in God's will.

GOD-LIKE SOUL

Light causes flowers and plants to grow and bear fruit; in animals it produces life, but in men blessedness. This comes from the grace of God, who uplifts the soul, for if the soul is to grow God-like it must be lifted above itself.

REAL MORAL FREEDOM

To produce real moral freedom, God's grace and man's will must co-operate.

TRUE MORALITY

All true morality, inward and outward, is comprehended in love, for

love is the foundation of all the commandments. . . . There is no inner freedom which does not manifest itself in works of love.

INNER AND OUTER WORKS

As for outward works they are ordained for this purpose that the outward man may be directed to God. But the inner work, the work of God in the soul is the chief matter; when a man finds this within himself, he can let go externals. No law is given to the righteous, because he fulfils the law inwardly.

SAINTS AT WORK

Here on earth man never attains to being unaffected by external things. There never was a Saint so great as to be immovable. I can never arrive at a state when discord shall be pleasing to my ears as harmony. Some people wish to do without good works. I say, "This cannot be." As soon as the disciples received the Holy Ghost, they began to work. When Mary sat at the feet of our Lord that was her school time. But afterwards when Christ went to heaven, and she received the Holy Spirit, she began to serve and was a handmaid of the disciples. When saints become saints, they begin to work.

WORKS OF LOVE

How can a man abide in love, when he does not keep God's commands which issue forth from love? How can the inner man be born in God, when the outer man abides not in the following of Christ, in self-mortification, and in suffering, for there is no being born of God, except through Christ. Love is the fulfilling of *all* commands; therefore however much man strives to reach this freedom, the body can never quite attain thereto, and must be ever in conflict. Seeing that good works are the witness of the Holy Ghost, man can never do without them. The aim of man is not outward holiness by works, but life in God, yet this last expresses itself in works of love.

TRUE CHRISTIAN FREEDOM

Outward as well as inward morality helps to form the idea of true Christian freedom. We are right to lay stress on inwardness, but in this world there is no inwardness without an outward expression.

LOVE AND HOPE

The inner work is first of all the work of God's grace in the depth

of the soul which subsequently distributes itself among the faculties of the soul, in that of Reason appearing as Belief, in that of Will as Love, and in that of Desire as Hope. When the Divine Light penetrates the soul, it is united with God as light with light. This is the light of faith. Faith bears the soul to heights unreachable by her natural senses and faculties.

MORAL GOAL

The possibility of love to God is grounded in the relative likeness between man and God. If the soul is to reach its moral goal, i.e. Godlikeness, it must become inwardly like God through grace, and a spiritual birth which is the spring of true morality.

NOBLE AIM

The essence of morality is inwardness, the intensity of will from which it springs, and the nobleness of the aim for which it is practised.

PROCESS OF SPIRITUALIZATION

The moral task of man is a process of spiritualization.

FREE FROM GRIEF

In God is neither sorrow, nor grief, nor trouble. Wouldst thou be free from all grief and trouble, abide and walk in God, and to God alone. . . . This is the chief significance of the suffering of Christ for us, that we cast all our grief into the ocean of His suffering. If thou sufferest only regarding thyself, from whatever cause it may be, that suffering causes grief to thee, and is hard to bear. But if thou sufferest regarding God and Him alone, that suffering is not grievous, nor hard to bear, because God bears the load.

PERSONAL GRIEF

The love of the Cross must swallow up our personal grief.

FRUITFUL SUFFERING

Whoso does not suffer from love, for him sorrow is sorrow and grievous to bear; but whoso suffers from love he sorrows not, and his suffering is fruitful in God. Therefore is sorrow so noble; he who sorrows most is the noblest. Now no mortal's sorrow was like the sorrow which Christ bore; therefore he is far nobler than any man.

Verily were there anything nobler than sorrow, God would have redeemed man thereby. Sorrow is the root of all virtue.

SPRING OF ALL LOVE

Through the higher love the whole life of man is to be elevated from temporal selfishness to the spring of all love, to God: man will again be master over nature by abiding in God and lifting her up to God.

Johannes Tauler

Biographical Note by Rufus M. Jones

THE place of his birth was, without serious question, Strasbourg. The name, Tauler, was a well-known family name in that city. Karl Schmidt found two manuscripts of the fifteenth century which call our John Tauler a native of Strasbourg, and there is no solid claim of any other city as his birthplace. There is much more uncertainty about the date of his birth. The range of suggested dates for that event stretches from 1270 to 1304. Schmidt put his birth in the year 1290 and Preger in 1300, but they were both drawing inferences from statements in *The Meisterbuch*. Nothing more definite than about 1300 can be assigned as the year of his arrival. His death occurred in the garden of his sister's Convent of St. Nikolaus, in 1361, on the 15th of June. He was buried in the chapel of his own convent and his profile was carved on the marble slab which covered his remains.

He became a brother of the Dominican order in Strasbourg some time in his youth and had the usual period of study and preparation in the city for his life work, and then he probably went to Cologne for the *studium generale*. Whether he was trained and inspired by Eckhart in Cologne during his final studies there, or whether he came under the influence of the great mystic teacher in Strasbourg cannot be absolutely settled. In any case there is little doubt that somewhere there was contact. He was obviously Eckhart's disciple and carried in his spirit the marks of the latter's influence throughout the period of his preaching ministry, which for the most part of his life was in and around the city of Strasbourg, with a short period in Basel.

Tauler's life occurred during the period known in church history as "the Babylonish Captivity" (1309-1377), when the papal court was in France at Avignon. The so-called civil war in the empire between Louis of Bavaria and Frederick of Austria touched Tauler's

life even more closely and vitally, since the papal interdict, imposed by Pope John XXII on towns which took the side of Louis, was laid upon Strasbourg. To make life even more harrowing the plague of "Black Death" ravaged the city in 1347, while it was still under the interdict.

The attempts of late writers to turn Tauler into a pre-Protestant reformer rest on fiction and not on verifiable facts. The other theory holds that he was throughout a devout, loyal and obedient member of the Roman Church and that he withdrew from Strasbourg during the most difficult period of the interdict and took up residence for two or three years in Basel. The facts are that in 1338 Louis of Bavaria issued from Frankfurt a law which ordered the reinstatement of worship and church functions in cities under the papal interdict. For a priest to obey this imperial order was of course to be disloyal to the head of the Church and it was therefore a crucial and searching test of the central loyalty of a church official.

There is no record of Tauler's decision in the matter. But the fact is that he was living in Basel in 1339, as appears in the correspondence between Henry of Nordlingen and Margaret Ebner, where Tauler is called "our dearly beloved father." There is considerable intimation, though not quite proof, that the absence from Strasbourg was a prolonged one, but much of the time may have been occupied in the line of his service as preacher in convents and may not have been due to his desire to avoid the issue created by Louis' decree. In 1348 there is a passage in one of the letters of Henry of Nordlingen to Margaret Ebner in which the writer asks his friend to pray for Tauler, "who lives habitually in the midst of great trial of testing, because he teaches the truth and lives in conformity to it as perfectly as a preacher can do."

One more vivid glimpse out of the correspondence of the far past reveals the way his mystical contemporaries felt toward "Brother" Tauler. Christina Ebner, a Dominican nun in the convent of Engelthal, near Nuremberg, had a vision in 1351, in which she heard God say to her that He held a preacher by the name of Tauler "the dearest man on the earth." In another vision an angel told her that Tauler's name was written in heaven and that God dwelt in him. Christina, in an enthusiastic moment, said that Tauler's fiery tongue had set the whole world on fire to the far horizons. His friends be-

lieve implicitly that his life "conformed perfectly with the truths which he preached." The rest is silence. We have no further authentic information.

There is a remarkable passage in his sermon on "The Feast of St. Matthew," which implies that he obeyed the papal interdict but at the same time had discovered a deeper inner way of life and had found a spiritual reality which no man could take from him. In this sermon he calls St. Matthew "one of the greatest Friends of God." He says "God is a lover of hearts and communes directly and not through anything external. God desires an inner living love. There is more truth in such an one than in a man who prays as much as all the rest of the world and sings so lustily that his song reaches heaven; or in anything that he can do by fasting or watching or anything else that is external." He goes on to declare that a still closer way to follow Christ is "the way of inner silence, simply waiting on God that He may work."

This passage from Tauler's sermon, with its emphasis on the inner way and on direct spiritual communion with God, is characteristic of his teaching throughout his whole career as a preacher. He loved the Church, he was a loyal son, he was not likely to break with the sacred requirements of the Church which had become to him a beloved mother. But for him the heart of religion was always to be found in personal fellowship with God in the fathomless deeps of the inner life.

Tauler is a very different type of person from Meister Eckhart. He is not a genius. He is not a learned schoolman. He is not an original pathbreaker, with a climbing Gothic urge. He is much closer to the common human level. He is a man among men, feeling with them, suffering with them, understanding their hopes and their sorrows, preaching not out of books, but out of his own heart's experiences, and making it a little easier for ordinary, everyday people through his help and inspiration to live a good life and to stand the world, with its civil wars and its pestilences that walk in darkness. He speaks to his listeners in simple, affectionate words. He calls them "my dear children," or "my brothers," or "my sisters," for many of his sermons were preached in the convents of the brotherhood, or the sisterhood of Dominicans. He does not preach like a superior, speaking from a lofty height of exalted experience. He is rather a

human brother feeling his way toward truth and light, and carrying his hearers along with him step by step by inward conviction. We may well agree with the judgment expressed in a manuscript, written by a contemporary and preserved in Colmar, that Brother Tauler was "a gifted and holy Friend of God."

Tauler is not interested in trance or ecstasy. He often quotes the Song of Songs, but never to play up voluptuous experiences, or to stir emotions with vivid pictorial imagery. Everywhere he is calm, normal and balanced. The test of a mystical experience is not its emotional upheaval, but its effect on action and on the moral life—the power to endure suffering and to exhibit love and sympathy. His finest principle of life is expressed in his pragmatic saying: "No virtue is to be trusted until it has been put into action."

I feel in reading Tauler's sermons that he was first of all a good man, a genuine man, a simple, humble Christian, exhibiting in life and action what he taught as gospel. There was nothing of the scribe about him. He was not a "Master of Holy Scripture," not a "Doctor" of the Schools. He was a God-taught man, obedient to his heavenly vision, highly gifted as a preacher and possessed of that contagious trait of personality, which made his life count for much more than his words.

He does not need the halo which zealous persons labored to put upon him after his death. He sought no extraneous fame. His one ambition was to be a quiet, devoted "Friend of God," through inward fellowship with Him, and to put every experience of love and every virtue of his purified nature into action in life and service.—The Flowering of Mysticism

Selections from *The Inner Way*

STILL SMALL VOICE

There came a *still small voice*, like unto the sweet breezes of May; and in that voice came God; for so saith the Scripture. This signifies to us one who walks with God, in the eternal words of God, and whose thoughts and words are holy according to the Word of God, and whose longing spirit communes with God. Then it is that God comes; for in such spiritual sunbeams a steady blessed light is borne in upon the soul from God.

FAIR BARGAIN

Verily, if thou desirest to have the Creator of all creatures, thou must renounce all creatures; for it cannot be otherwise, but only insomuch as thy soul is emptied and bared; the less of the creature, the more of God: this is but a fair bargain.

WAY TO GOD

The man who does not turn bravely to God with all his heart and with all his mind, who does not love God from the bottom of his heart, and intend above all things to serve Him, and to be found at his death in Him, will never come to God.

ASSOCIATION WITH GOD

Commune with your own selves, for *the kingdom of God is within you*. See with whom ye associate, with whom ye readily stay; and examine the reasons and the tendency to all evil habits. For if a man gives way to a fault for a year or two, that fault takes such deep root in his heart, that he can scarcely overcome it with all his might.

FINDING GOD

The breadth of God must be understood as the universal love which He manifests in all places, in all lands, and in all the works and ways that are good. There is nothing so broad or so universal as God, nor so near to the inmost heart of man; he who will seek Him there, shall find Him.

UNIVERSAL LOVE

The nobler a thing is, the commoner it is. I have my natural sense in common with animals; and life in common with trees; and my being, which is still more of me, in common with all creatures. . . . Love is noble, because it is universal.

ALSO ONE'S NEIGHBOR

He, who loves God as he ought to love Him, yea, and as he must love Him, whether he will or no, and as all creatures love Him, must love his neighbour as himself. He must joy in his joys, as though they were his own; he must be as desirous for his honour as though it were his own; and he must treat a stranger as though he were

dear unto him. Then that man will be always rejoicing, always useful, and always honourable.

GREATER GIFT

A man might give a thousand marks to build churches and monasteries, and it would be a great gift; but he who careth nought for a thousand marks has done more and given more.

RECEIVING FROM ABOVE

Now know, that of ourselves, we have nothing; for this and all other gifts are from above. Therefore he who would receive from above, must of necessity place himself beneath, in true humility.

PURITY OF SPIRIT

Purity of spirit consists in a clean, pure and humble conscience; for a humble conscience is a pure mind and a clean heart. A pure mind is to be gained by exercise in the Holy Scriptures. From thence come holy meditations which fill the heart of man; and therefore it is the sooner freed from all vain and wicked thoughts. Be sure, nothing doubting, that the man, who devotes himself to diligent study of the Holy Scriptures, will be preserved and guarded from the grosser temptations of impurity.

GOODNESS OF GOD

O, the goodness of God! Who can so withstand this great love, that he does not love and praise Thee with all his powers? This work of our redemption makes Thee dear to us above all things. It is a work which has no like; humility unbounded, grace undeserved, a gift without return. This work claims our love, draws our wills gently, and unites our desires firmly and justly to Thee. But what can we give to Thee, dear Lord Jesus, in return for all the great goodness that Thou hast shown to us? In return for my destruction of the soul Thou gavest me by creation, Thou hast given it back to me by redemption; so that I am doubly indebted to Thee, to give it wholly again to Thee.

INNER TURNING

Conversion may take place in an ordinary external way, whenever man turns to God, thinking wholly and entirely of Him, and of nothing else but of God for Himself and in Himself. But the first

turning is in an inner, undefined, unknown presence, in an immaterial entrance of the created spirit into the uncreated Spirit of God. . . . These are they on whom the Holy Christian Church rests; and, if they did not form part of Christianity, Christianity could no longer exist; for their mere existence, what they are, is infinitely worthier and more useful than all the doings of the world.

INNER REVELATIONS

If a holy man communes often in his inmost heart in secret, many a glimpse will be vouchsafed to him in his inmost heart; and what God is will be made much clearer and plainer to him, than the natural sun is to his bodily eyes.

EXTERNAL EXERCISES

Many men go astray, running after external works and discipline. They act like one who, in going to Rome, ought to ascend; whereas, if the road diverged, the further he went, the further he would go astray. It is thus that these men act; for often, when they come back from external exercises, they have become old and ill, and their heads ache; and there is not enough . . . love in their works.

WITNESS OF TRUE LOVE

The Evil One readily leaves all other virtues to man, as long as he does not possess the witness of true love.

GOOD HEART

A good heart draws amendment from the sins of others, and is guarded from all harsh judgment and wrath, and preserves an even temper; while an evil heart puts the worst interpretation on all that it sees, and turns it to its own hurt. Thus is a good man able to maintain inviolate a due love and loyalty towards his fellow-men.

WITH GOOD INTENTION

Love makes him hold others innocent in his heart; even when he sees infirmity or fault in his neighbor, he reflects that very likely all is not as it seems on the outside, but the act may have been done with a good intention.

HATRED TO MEN

There are many in authority who do really believe that they rebuke those under them from a reverence for righteousness; and yet are

doing it from a wrathful, domineering and arrogant spirit; and what they think they are doing from hatred to sin, they are doing from hatred to men.

DIVINE SWEETNESS

The soul that has not yet experienced inward love and divine sweetness, does not know how to hold a discreet mien and just language in rebuking; but genuine love teaches us how we ought to treat those who are worthy of punishment.

CAREFUL JUDGMENTS

For those who have received no commission to govern other men, but stand in a private character without office, it is needful that they secretly judge themselves inwardly, and beware of judging all things without, for in such judgments we do commonly err; and the true position of things is generally very far otherwise from that which it appears to us, as we often come to discover afterwards. On this point remember the proverb: "He is a wise man who can turn all things to the best."

TRUE DIVINE PEACE

If we ever are to attain to true Divine Peace, and be completely united to God, all that is not absolutely necessary, either bodily or spiritually, must be cast off; everything that could interpose itself to an unlawful extent between us and Him, and lead us astray; for He alone will be Lord in our hearts, and none other; for Divine Love can admit of no rival.

VOICE OF GOD

If ye keep watch over your hearts, and listen for the Voice of God and learn of Him, in one short hour ye can learn more from Him than ye could learn from man in a thousand years.

SHARING CONFIDENCE WITH GOD

The man who wishes to prove himself always in the right, in everything that he does, sees, hears and discusses, and who will not give way and be silenced, will never be at peace in himself. . . . We must commend all that we possess both in body and spirit in full confidence to God, and allow Him to work in us according to His Will; and then we shall attain to perfect peace.

HEAVY CROSS

Were we only not so foolish, but recognized instead how very much the smallest suffering or affliction purifies us and unites us to God, and in God; how great our eternal reward will be; and how quickly it drives and chases away the Evil Spirit from us, so that he can have no power over us, surely, we should be ready to run miles to the Cross, and should earnestly thank all those who in any way afflicted or tried us. We should turn towards the road that they take from real joy and thankfulness, and we should be glad, beyond all measure, that we had been able to find and to carry so heavy a Cross.

USE OF SUFFERING

We ought to think of suffering and affliction as necessary for us, though we are unworthy of them, and we should at all times thankfully and humbly receive the good gifts of God in silence, humility, meekness and patience, like that upright and steadfast Job.

HIS LIFE AND EXAMPLE

If all our teachers were buried, and all our books were burned, we should still find enough teaching and contrast to ourselves in the Life and Example of our Lord Jesus Christ, wherever we might need it, if we only diligently and earnestly learn how He went before, in silent patience, in gentleness, in adversity, in temptations of the Evil One, in resignation, in scorn, in poverty, and in all manner of bitter suffering and pain. Surely, if we oftener examined ourselves in this most useful and salutary mirror, we should more readily and joyfully suffer affliction and adversity, and be better able to overcome and resist temptations and evil suggestions, in whatever way they attacked us or encountered us. All suffering and all work would be much lighter and easier to suffer and to bear, and then all the things that we see and hear would tend only to our good.

BEST SIDE

If we wish to attain to great and fruitful peace in God, in nature, but not of this world, we must first diligently and earnestly learn to make the best of all things, and to endure, kindly and meekly, the behaviour of all kinds of men, their ways and customs; for they will often try and afflict us.

SELF-EXAMINATION

No one in this world is so perfect that if he were to examine his own heart, he would not find sin enough of which to rid himself, so that he would not be able justly to reprove others.

BEGIN AT HOME

He who does not occupy himself at home with a collected mind and pure heart in true humility cannot withstand temptation vigorously, nor acknowledge truth in all sincerity.

SAFE IN GOD

If thou desirest to be safe, turn at once in thy emptiness to God. If thou hast been inconsistent, how canst thou better become consistent again than in God only? How canst thou better escape death than by the true, real Life, which is God Himself?

TRUE DWELLING-PLACE

True peace is found by man in the depths of his own heart, which is the true Dwelling-place of God.

NECESSITY OF LOVE

It is just as impossible for man to possess God without love, as it is impossible that a man can exist without a soul.

LOSS BY NEGLECT

Whatever we neglect here will be lost to us for all eternity.

RIGHTEOUS MAN

If a man's mind and inward inclinations are steadfastly fixed on God with pure intentions, and his ways are ordered in peace, while he remains undisturbed in all good works, it is a sure sign that he is a righteous man, and that all his works are pure and true.

HOLY OF HOLIES

It is written in the prophet Ezekiel. "The men that go into the sanctuary . . . shall have no inheritance; I am their inheritance." Although this refers primarily to the priesthood, yet in a spiritual sense it refers to all men who desire to enter into the Holy of Holies, that is, unto the secret Mystery of God. They are to have no inheritance, because the Divine, unknown, nameless, secret Being of God

shall be their inheritance. They shall not bow their heads before anything else, either external or internal.

WOUNDS OF CHRIST

The wounds of our Lord are all healed, except the Five Wounds. . . . These five Doors should be our inheritance here; and we must enter through them into our Eternal Inheritance, our Fatherland. . . . These Five Wounds should teach us five lessons, which will guide us to all remedies; they are Suffering, Silence, Abstinence, Contempt and Self-Denial in true resignation.

PROGRESS OF HUMILITY

Be silent, endure and accept all as from God, that thou mayest learn to know thyself thereby. If thou hadst shown more patience, thou mightest have attained to a noble mind. Therefore humble thyself and go forwards.

ACTIVE LOVE

Man must . . . be filled with active love, which must be universal; for he must not think particularly of this or that person, but of all men; not only of the good, but also of the common poor.

ALWAYS A CROSS

Man must always have a Cross.

FOR THE SAKE OF GOD

There is no greater pain than daily and hourly carrying a Cross on our backs for the sake of God, in humble resignation. It is, alas! no longer the fashion to suffer for the sake of God, and to bear the Cross for Him; for the diligence and real earnestness, that perchance were found in man, have been extinguished and have grown cold; and now no one is willing any longer to suffer distress for the sake of God.

MAKING OF THE CROSS

Learn that the Holy Cross is made of four pieces of wood, one above, one below, and two in the middle. The upper part is divine, fervent love. The left arm, which is deep humility, is nailed on with the heedlessness of men, and all the things that may befall him then; it is more than scorn, for in that there is a tinge of pride; the other

arm of the Cross must be real, true, inner purity, this must be nailed to the Cross with a willing lack of all, whatever it may be, that could defile its purity, either outwardly or inwardly. The feet signify true and perfect obedience; they are nailed on with true and willing resignation of all that thou and thine possess. Whatever it may be that thou possessest, leave all at once for the sake of God, however hard it may be, that thou mayest not possess thyself in any way, either in deed or in word. The four parts of the Cross were fastened together in the middle with *fiat voluntas tua*, which means that the pieces of wood were fitted into each other, signifying the true and perfect renunciation of thy free will, and a yielding up of all for the sake of God.

BEARING OF PAIN

There was a thoughtful daughter of our Order who had longed much and often to see our Lord as a Babe. Suddenly, during her devotions, our Lord appeared to her as a Babe, lying swathed in a bed of sharp thorns, so that she could not get to the Babe till she had laboured much, and had used force, in grasping the thorns. When she came to herself again she realised that those who truly desire Him must boldly face pain, sharpness and suffering.

FOLLOWING CHRIST

Now our Lord said: "Follow Me." There are six ways in which men can follow our Lord; three are in our lower, and three in our higher powers. In the lower there are humility, gentleness and patience. The other three are higher than all other powers; they are faith, hope and love.

HOLY SACRAMENTS

If the Holy Church were to refuse us the Holy Sacrament externally, we must submit, but in a spiritual sense no one can take it from us.

LED BY THE SPIRIT

St. Paul says, that those who are driven or led by the Spirit are under no law. Time is never too long for such men; nothing troubles them. It can never be said of any of the lovers of this world, that nothing troubles them, and that time is never too long. But they, who are in this world, but whose higher life is above, are freed from

all things and patient in their lower life. Whatever comes, theirs is an essential peace.

INNER POVERTY

Inner poverty is a much higher state than outward poverty, because it is in the Likeness of God, while the latter only resembles His Humanity. It is also much safer. He who possesses both is the most exalted. . . . A poor and humble heart is needful for all men; but every man is not bound to be outwardly poor, but only those who are called by God thereto.

EIGHT BEATITUDES

He opened His Divine Mouth and spake the eight Beatitudes. . . . He said first: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." This virtue is placed first, because it is the chief part, and the beginning of all perfection. Turn it which way ye will, the heart of man must be bare, empty, free, poor and undisturbed, if God is really to work therein.

"Blessed are the meek, for they shall possess the land." Here we come a degree nearer in blessedness; for all difficulties are solved by true poverty; for by this meekness we get closer to the Source of all things, and all bitterness, anger and untruthfulness are driven out. . . . Then comes meekness, and leads and guides thee to thyself in thine own heart, that thou mayest receive all as from God, and not from man.

"Blessed are they that mourn, for they shall be comforted." In one sense He means those who suffer; in another sense, those who mourn for their sins. . . . Our faithful God will find a place of refuge, where He can preserve His own.

"Blessed are they that hunger and thirst after justice." This, in truth, is a virtue which has been possessed by very few men. Very few hunger and desire, in thought, sight and taste, for righteousness only. He . . . who cares for nothing but justice, has ascended to a very high degree.

"Blessed are the merciful, for they shall obtain mercy." It is said that mercy is the attribute that God shows forth in all His works: therefore a merciful man is a truly Godlike man. For mercy is brought forth by love and kindness. . . . Mercy is born of that love which we ought to exercise towards each other.

"Blessed are the peacemakers, for they shall be called the Children of God." Men, who possess true peace, are lovable men indeed, and their peace no man taketh from them. . . . Thus, full of love also themselves, they overflow, both within and without, in true love to their neighbours. Thus overflowing, nothing else can be found in them, however they may be approached, but love and peace. These are they who at heart are peace-makers.

"Blessed are the clean of heart, for they shall see God." What is a clean heart? A heart bare, free and untroubled by any creature, where God finds the ground bare, free and untroubled. The pure shall indeed see God. . . . The external purity of the flesh is very helpful to the purity of the heart.

It is impossible to express in words the eighth Beatitude, that those are blessed who suffer persecution for righteousness' sake. The faithful and true God, who has chosen that His Friends should be very near to Him in His own blessedness, sends speedy and great suffering, when He sees that they are not living as befits them; so that they may follow after blessedness whether they will or no. This is immeasurable faithfulness on the part of God, and it ought to be the cause of immeasurable thankfulness on the part of man, that he is thus obliged to suffer. He ought to acknowledge that he is unworthy of it; and it should fill him with hope that God has granted him this honour and grace.

GOOD CONSCIENCE

Now what is a good conscience? It is a quiet, peaceful, pure heart, humble and lowly, which desires God's Will and Honour, and is ready to give or receive all things, without making any choice; he who has such a heart will be blessed, and the Will of God will be done by him.

KEEPING HIS COMMANDMENTS

God commands all those who are dear to Him, to show their love to Him by keeping His commandments: therefore he who openly breaks them, or does not keep them, cannot love Him.

WELL PERSON

Be pure, long-suffering and decorous, and, in kindly love, desire to be scorned and rejected, and then all will be well with you.

SERVING WITH REAL DEVOTION

As long as we serve God only in outward works, we have not begun to serve Him really in truth and with real devotion; for the right foundation of a perfect Christian life does not consist only of external works, though these are a help, but much more of good work in the heart, by which sin is avoided and virtue brought forth.

THE SPIRITUAL MAN

Now what is true devotion? Some people imagine that true devotion consists of sweet longings; and at times it may, but not always. . . . True devotion is a willing submission to the service of God; and a truly spiritual man will carefully examine his own heart, and search out all his thoughts, words and works, and all his life, learning thus to know his own faults.

PRINCIPLES OF SELF-CONTROL

There are five things which are necessary to all for the control of the outer man.

The first is moderation in eating and drinking, in clothes, in vigils, in fasting.

The second is simplicity in all things.

Thirdly, they should avoid all foolish company.

Fourthly, they must live by the labour of their own hands, and must not be idle, even though they be rich; for idleness is the door to all uncleanness.

Fifthly, they must keep control over their senses and all their members, keeping aloof and turning away from all the temptations that may befall them, but which they must earnestly withstand, and to which they must never consent.

NOBLE AND HOLY LIFE

St. Bernard has said: "Man, if thou desirest a noble and holy life, and unceasingly prayest to God for it, if thou continue constant in this thy desire, it will be granted unto thee without fail, even if only in the day or hour of thy death; and if God should not give it to thee then, thou shalt find it in Him in eternity: of this be assured." Therefore do not relinquish your desire, though it be not fulfilled immediately, or though ye may swerve from your aspirations, or even forget them for a time. . . . The love and aspiration which once

really existed live forever before God, and in Him ye shall find the fruit therof; that is, to all eternity it shall be better for you than if you had never felt them.

ESSENCE OF LOVE

He will not change His essence, which is love, for the sake of thy misdoings. Is it not His own precious treasure, and a small thing with Him to forgive thee thy trespasses, if thou believe in Him? for His hand is not shortened that it cannot make thee fit to be saved.

Theologia Germanica

Notes on Theologia Germanica

I WILL have every one warned who readeth this little book, that he should not take offence, to his own hurt, at its bad German, or its crabbed and uncouth words. For this noble book, though it be poor and rude in words, is so much the richer and more precious in knowledge and divine wisdom.

And I will say, though it be boasting of myself and "I speak as a fool," that next to the Bible and St. Augustine, no book hath ever come into my hands, whence I have learnt, or would wish to learn more of what God, and Christ, and man and all things are; and now I first find the truth of what certain of the learned have said in scorn of us theologians of Wittenberg, that we would be thought to put forward new things, as though there had never been men elsewhere and before our time. . . . Let as many as will, read this little book, and then say whether Theology is a new or an old thing among us: for this book is not new. . . . God grant that this book may be spread abroad, then we shall find that the German theologians are without doubt the best theologians.—Martin Luther, 1516

If any man wishes to see clearly what is herein written, let him try to forget all popular modern dogmas and systems, all popular philosophies, and be true to the letter of his Bible, and to the instincts which the Indwelling Word of God was wont to awaken in his heart, while he was yet a little unsophisticated child; and then let him be sure that he will find in this book germs of wider and deeper wisdom than its good Author ever dreamed of; and that those great spiritual laws, which the Author only applies, and that often inconsistently, to an ascetic and passively contemplative life, will hold just as good in the family, in the market, in the senate, in the study, ay, in the battle-field itself; and teach him the way to

lead, in whatsoever station of life he may be placed, a truly manlike, because a truly Christlike and Godlike life.—Charles Kingsley, 1854

In this day of the outward, when all that is physical and earthly is pushing itself forward with such a deafening, dazzling rush, it is to be hoped that the inward, the true Christian life, which is hid with Christ in God, may be cherished and promoted by the republication of a tract which was in some sense the harbinger of the Protestant Reformation, and helped to create in the soul of Luther that mighty inner man, which in its outer developments shook the world to its centre.—C. E. Stowe, 1855

Selections from Theologia Germanica

VIRTUE AND GOODNESS

We should mark and know of a very truth that all manner of virtue and goodness, and even that Eternal Good which is God Himself, can never make a man virtuous, good, or happy, so long as it is outside the soul. . . . The like is true of sin and evil. For all manner of sin and wickedness can never make us evil, so long as it is outside of us; that is, so long as we do not commit it, or do not give consent to it.

LESSONS FROM CHRISTIAN EXPERIENCE

Therefore although it be good and profitable that we should ask, and learn and know what good and holy men have wrought and suffered, and how God hath dealt with them, and what he hath wrought in and through them, yet it were a thousand times better that we should in ourselves learn and perceive and understand, who we are, how and what our own life is, what God is and is doing in us, what he will have from us, and to what ends he will or will not make use of us.

TRUE LOVER OF GOD

A true lover of God, loveth him or the Eternal Goodness alike, in having, and in not having, in sweetness and bitterness, in good or evil report, and the like, for he seeketh alone the honour of God, and not his own, either in spiritual or natural things.

INNER PEACE

Many say they have no peace nor rest, but so many crosses and trials, afflictions and sorrows, that they know not how they shall ever get through them. Now he who in truth will perceive and take note, perceiveth clearly, that true peace and rest lie not in outward things; for if it were so, the Evil Spirit also would have peace when things go according to his will, which is nowise the case; for the prophet declareth "There is no peace, saith my God, to the wicked." And therefore we must consider and see what is that peace which Christ left to his disciples at the last, when he said: "My peace I leave with you, my peace I give unto you."

We may perceive that in these words Christ did not mean a bodily and outward peace, for his beloved disciples, with all his friends and followers, have ever suffered, from the beginning great affliction, persecution, nay, often martyrdom, as Christ himself said: "In this world ye shall have tribulation." But Christ meant that true, inward peace of the heart, which beginneth here and endureth for ever hereafter. . . . Moreover there liveth no man on earth who may always have rest and peace without troubles and crosses, with whom things always go according to his will; there is always something to be suffered here, turn which way thou wilt. And as soon as thou are quit of one assault, perhaps two come in its place. Wherefore yield thyself willingly to them, and seek only that true peace of the heart, which none can take away from thee, that thou mayest overcome all assaults.

JOYFUL WITHIN

Thus then, Christ meant that inward peace which can break through all assaults and crosses of oppression, suffering, misery, humiliation and what more there may be of the like, so that a man may be joyful and patient therein, like the beloved disciples and followers of Christ.

Now he who will in love give his whole diligence and might thereto, will verily come to know that true eternal peace which is God Himself, as far as it is possible to a creature; insomuch that what was bitter to him before, shall become sweet, and his heart shall remain unmoved under all changes, at all times, and after this life, he shall attain unto everlasting peace.

CLEANSING PROCESS

Now be assured that no one can be enlightened unless he be first cleansed or purified and stripped. So also, no one can be united with God unless he be first enlightened. Thus there are three stages: first, the purification; secondly, the enlightening; thirdly, the union.

The purification concerneth those who are beginning or repenting, and is brought to pass in a threefold wise; by contrition and sorrow for sin, by full confession, by hearty amendment. The enlightening belongeth to such as are growing, and also taketh place in three ways: to wit, by the eschewal of sin, by the practice of virtue and good works, and by the willing endurance of all manner of temptation and trials. The union belongeth to such as are perfect, and also is brought to pass in three ways: to wit, by pureness and singleness of heart, by love, and by the contemplation of God, the Creator of all things.

EXAMPLE OF CHRIST

Of a truth we ought to know and believe that there is no life so noble and good and well pleasing to God, as the life of Christ, and yet it is to nature and selfishness the bitterest life. A life of carelessness and freedom is to nature and the Self and the Me, the sweetest and pleasantest life, but it is not the best; and in some men may become the worst. But though Christ's life be the most bitter of all, yet it is to be preferred above all.

WE MUST FOLLOW

Let no one suppose that we may attain to this true light and perfect knowledge, or life of Christ, by much questioning, or by hearsay, or by reading and study, nor yet by high skill and great learning. Yea, so long as a man taketh account of anything which is this or that, whether it be himself, or any other creature; or doeth anything, or frameth a purpose, for the sake of his own likings or desires, or opinions, or ends, he cometh not unto the life of Christ. This hath Christ himself declared, for he saith: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

UNSPEAKABLE GIFTS

Now, it may be asked, what is the state of a man who followeth the true Light to the utmost of his power? I answer truly, it will never

be declared aright, for he who is not such a man, can neither understand nor know it, and he who is, knoweth it indeed; but he cannot utter it, for it is unspeakable. Therefore let him who would know it, give his whole diligence that he may enter therein; then will he see and find what hath never been uttered by man's lips.

GETTING WELL PREPARED

Now men say, "I am in no wise prepared for this work, and therefore it cannot be wrought in me," and thus they have an excuse, so that they neither are ready nor in the way to be so. And truly there is no one to blame for this but themselves. For if a man were looking and striving after nothing but to find a preparation in all things, and diligently gave his whole mind to see how he might become prepared; verily God would well prepare him, for God giveth as much care and earnestness and love to the preparing of a man, as to the pouring in of His Spirit when the man is prepared.

RIGHT KIND OF SPIRIT

When a man hath this poor and humble spirit, he cometh to see and understand aright, how that all men are bent upon themselves, and inclined to evil and sin, and that on this account it is needful and profitable that there be order, customs, law and precepts, to the end that the blindness and foolishness of men may be corrected, and that vice and wickedness may be kept under, and constrained to seemliness. For without ordinances, men would be much more mischievous and ungovernable than dogs and cattle. And few have come to the knowledge of the truth, but what have begun with holy practices and ordinances, and exercised themselves therein so long as they knew nothing more nor better.

GUIDED BY LOVE

. . . in a truly godlike man, his love is pure and unmixed, and full of kindness, insomuch that he cannot but love in sincerity all men and things, and wish well, and do good to them, and rejoice in their welfare. Yea, let them do what they will to such a man, do him wrong or kindness, bear him love or hatred or the like, yea, if one could kill such a man a hundred times over, and he always came to life again, he could not but love the very man who had so often slain him, although he had been treated so unjustly, and wickedly,

and cruelly by him, and could not but wish well, and do well to him, and show him the very greatest kindness in his power, if the other would but only receive and take it at his hands.

NO PLACE FOR REVENGE

God, in a man who is made partaker of His nature, desireth and taketh no revenge for all the wrong that is or can be done unto him. This we see in Christ, when he saith: "Father, forgive them, for they know not what they do."

OBEDIENCE IS NECESSARY

Let him therefore who wisheth that God should help him to what is best, and best for him, give diligent heed to God's counsels and teachings, and obey His commandments; thus, and not else, will he have, and hath already, God's help.

NATURE OF SIN

What is good is agreeable to God and He will have it. Therefore it cannot be contrary to Him.

But what then is there which is contrary to God and hateful to Him? Nothing but sin. But what is sin? Mark this: Sin is nothing else than that the creature willeth otherwise than God willeth, and contrary to Him.

MATTER OF LOVE

He who hath put on the life of Christ with the intent to win or deserve aught thereby, hath taken it up as an hireling and not for love, and is altogether without it. For he who doth not take it up for love, hath none of it at all; he may dream indeed that he hath put it on, but he is deceived. Christ did not lead such a life as his for the sake of reward, but out of love.

WHEN GOD IS PLEASED

God rejoiceth more over one man who truly loveth, than over a thousand hirelings.

GOD'S COMMANDS

To receive God's commands and his counsel and all his teaching, is the privilege of the inward man, after that he is united with God. And where there is such a union, the outward man is surely taught and ordered by the inward man, so that no outward commandment

or teaching is needed. But the commandments and laws of men belong to the outer man, and are needful for those men who know nothing better, for else they would not know what to do and what to refrain from, and would become like unto the dogs or other beasts.

ILLUMINATED BY THE ETERNAL

Some may ask, "What is it to be 'a partaker of the divine nature,' or a godlike man?" Answer: he who is imbued with or illuminated by the Eternal or divine Light, and inflamed or consumed with Eternal or divine love, he is a godlike man and a partaker of the divine nature.

LOVE OF JUSTICE

Many a man knoweth full well what is just or unjust, and yet neither is nor ever will become a just man. For he loveth not justice, and therefore he worketh wickedness and injustice. If he loved justice, he would not do an unjust thing; for he would feel such hatred and indignation towards injustice wherever he saw it, that he would do or suffer anything that injustice might be put an end to, and men might become just. And he would rather die than do an injustice, and all this for nothing but the love of justice. And to him, justice is her own reward, and rewardeth him with herself; and so there liveth a just man, and he would rather die a thousand times over than live as an unjust man.

THE HIGHEST

. . . if there were aught better than God, God would love that, and not Himself.

UNDERSTANDING CHRIST

He who knoweth and understandeth Christ's life, knoweth and understandeth Christ himself; and in like manner, he who understandeth not his life, doth not understand Christ himself. And he who believeth on Christ believeth that his life is the best and noblest life that can be, and if a man believe not this, neither doth he believe on Christ himself. And in so far as a man's life is according to Christ, Christ himself dwelleth in him, and if he hath not the one neither hath he the other. For where there is the life of Christ, there is Christ himself, and where his life is not, Christ is not.

GOD LOVETH WORKS

God loveth . . . works, but not all works. Which then? Such as are done from the teaching and guidance of the True Light and the True Love; and what is done from these and in these, is done in spirit and in truth, and what is thereof, is God's, and pleaseth Him well.

KNOWING BY EXPERIENCE

. . . we are speaking of a certain Truth which it is possible to know by experience, but which ye must believe in, before that ye know it by experience, else ye will never come to know it truly.

SELF-WILL IN HELL

It hath been said, that there is of nothing so much in hell as of self-will. The which is true, for there is nothing else there than self-will, and if there were no self-will there would be no Devil and no hell.

TAKING THE CROSS

All that hath here been said, Christ taught in words and fulfilled in works for three and thirty years, and he teacheth it to us very briefly when he saith: "Follow me." But he who will follow him must forsake all things, for he renounced all things so utterly as no man else hath ever done. Moreover, he who will come after him must take up the cross, and the cross is nothing else than Christ's life.

STANDARD OF BEHAVIOR

In short: in all his ways and walks, whether as touching his own business, or his dealings with other men, he must keep his heart with all diligence, lest he do aught, or turn aside to aught, or suffer aught to spring up or dwell within him or about him, or left anything be done in him or through him, otherwise than were meet for God, and would be possible and seemly if God Himself were verily made Man.

BEGINNING OF THE INNER LIFE

What hath here been said, concerning the outward life, and is a good way or access unto the true inward life; but the inward life beginneth after this. When a man hath tasted that which is perfect as far as is possible in this present time, all created things and even himself become as naught to him. And when he perceiveth of a

truth that the Perfect One is All and above All, he needs must follow after Him, and ascribe all that is good, such as Substance, Life, Knowledge, Reason, Power, and the like, unto Him alone and to no creature.

SINGLENESSE OF HEART

When therefore among the creatures the man cleaveth to that which is the best that he can perceive, and keepeth steadfastly to that, in singleness of heart, he cometh afterward to what is better and better, until, at last, he findeth and tasteth that the Eternal Good is a Perfect Good, without measure and number above all created good. Now if what is best is to be dearest to us, and we are to follow after it, the One Eternal Good must be loved above all and alone, and we must cleave to Him alone, and unite ourselves with Him as closely as we may. . . . Now on this wise we should attain unto a true inward life.

LIVING SOUL

. . . as the body liveth by the soul, even so the soul liveth by God.

COMMANDMENTS?

"If thou wilt enter into life, keep the commandments." And what are the commandments? "To love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and with all thy mind; and to love thy neighbour as thyself." And in these two commandments all others are briefly comprehended.

PRECIOUS TO GOD

There is nothing more precious to God, or more profitable to man, than humble obedience. In his eyes, one good work, wrought from true obedience, is of more value than a hundred thousand wrought from self-will, contrary to obedience. Therefore he who hath this obedience need not dread Him, for such a man is in the right way, and following after Christ.

Thomas à Kempis

Biographical Note by F. W. Kates

NEXT to the Bible the book that holds the place of greatest affection in the hearts of Christians today, and has occupied this position ever since its creation in the first part of the 15th century, is the *Imitation of Christ* by a humble Dutch monk, Thomas à Kempis.

"The finest book ever issued from the hand of man," the Gospels being divine, is the way Fontenelle referred to this book, which is the world's best-seller next to the Bible, and of which more than 3,000 editions and translations are listed by Backer in his bibliographical essay.

Notwithstanding the great number of manuscripts of it, the *Imitation* was one of the earliest books to be printed, for the first edition was printed by Gunther Zainer at Augsburg about 1471, when the authorship was attributed to Thomas while he was still living.

St. Francis de Sales says that "its Author is the Holy Spirit," and well may we feel this little volume, which has been the consolation of millions of souls during the past four centuries, almost claims such inspiration.

"The *Imitation* has made more saints than all the books of controversy," writes de Lamennais. "The more one reads the more one marvels. There is something celestial in the simplicity of this wonderful book. One would almost imagine that it was by one of those pure spirits who have seen God face to face, who had come expressly to explain His ways and to reveal His secrets."

The learned Benedictine scholar, Dom Mabillon, editor of the *Deeds of the Saints*, valued this Christian devotional classic highly, saying that "this book is, without contradiction, the most estimable on matters of piety which has ever been made." Ignatius Loyola read daily two chapters of it.

"Blessed is he who lives according to this book, and is not content merely with admiring it," said Leibnitz.

Charles Kingsley calls the Imitation of Christ "the school of many a noble soul." John Wesley, by publishing a translation, showed the great value he set on the work. Most people will acknowledge that Dr. Samuel Johnson was a good critic, and he says that, "Thomas à Kempis must be a good book, as the world has opened its arms to receive it."

Whatever may be thought of Matthew Arnold's religious views, few will doubt the general correctness of his criticism and his knowledge of a good style. He calls the Imitation "the most exquisite document after those of the New Testament of all that the Christian spirit has ever inspired." The late Dean Church says that "except the New Testament, no book of religious thought has been used so widely or so long. No book of human composition has been the companion of so many serious hours, has been prized in widely different religious communions, has nerved and comforted so many and such different minds—preacher and soldier and solitary thinker—Christian, or even, it may be, one unable to believe."

But why was copy after copy of the Imitation made? Why has it continuously found such a host of grateful readers? Why has this book so appealed to the hearts of all sorts and conditions of men?

The answer, we venture, will be found in the great simplicity of thought and of style that marks the book; its minute and severe scrutiny of the human heart; the authentic note of the true spirit of Christ that breathes through every sentence; its power of raising men above the world and its troubles, evils, pains and sorrows—the way it speaks to the human heart; its power of bringing a man, wherever he may be, into felt communion with God; and the depth of love, and purity of heart and tenderness of spirit that permeate it.

"Man's real progress is in self-denial," writes Thomas à Kempis. This is the keynote of the book, which is to teach us the necessity of self-conquest and of complete submission to the will of God. After attaining that fear of God which puts one above any other fear, one rises to that love of God and man which brings perfect peace.

The Imitation of Christ is divided into four sections, the first of

which is entitled "*Admonitions Useful for a Spiritual Life.*" It shows us how to despise the vanities of the world, how to avoid pride, and how to appreciate the advantages of obedience, of adversity, and of solitude. Its object is to raise us above the world and lead us to Christ.

The second section, pertaining to inward things, draws us to the inner life and dwells on the life to be led by a Christian. The fourth section rightfully should be placed third, where it was placed in Thomas' own copy. It is devoted to the Holy Communion.

The fourth treatise, or as we generally know it, the third section, is in the nature of a distinct work, and longer than the others. It is entitled "*The Book of Inward Consolation,*" for it treats of that true consolation to be obtained by the believer.

The author's life was a quiet and simple one, lived largely in silence, devoted study and humble service, in Holland. His own words best describe him: "Blessed are the simple-hearted, for they shall enjoy much peace," and "Happy is he who has lived well and died happily." Thomas died at ninety-one years of age; the quality of his life and spirit is reflected in the monumental little book which seems destined never to die.

Great is his work whose love is great,
Great is his work whose work is truly done.

Extracts from other works of Thomas à Kempis which might be welcomed by lovers of his Imitation of Christ are:

The truly wise man hates iniquity, speaks the truth, and does justice.

When anger enters the mind wisdom departs.

He stands well and firmly who places his trust not in himself, nor in man, but in God.

When you hear some one saying unworthy and hard words of you it is then given you to drink medicine for your soul out of the cup of the Lord.

Contend bravely, pray fervently, labour diligently, study frequently, be silent willingly, and bear patiently.

The love of Christ loosens all the chains of the world, and makes all burdens light.

If you cannot conquer little things you will not be able to overcome more important ones.

Conquer pride, and you will find great peace.

The Royal way of coming unto Christ is to conquer one's will.

You will not find rest unless you give your heart to God.

The best doctrine teaches us to pray humbly, and not to despair of the mercy of God.

—The Churchman, September 15, 1940

Selections from Imitation of Christ

WALKING WITH CHRIST

He that followeth me shall not walk in darkness, saith the Lord. These are the words of Christ; and they teach us how far we must imitate His life and character, if we seek true illumination, and deliverance from all blindness of heart. Let it be our most earnest study, therefore, to dwell upon the life of Jesus Christ.

CHRIST'S TEACHING

His teaching surpasseth all teaching of holy men, and such as have His Spirit find therein the *hidden manna*. But there are many who, though they frequently hear the Gospel, yet feel but little longing after it, because they have not the mind of Christ. He, therefore, that will fully and with true wisdom understand the words of Christ, let him strive to conform his whole life to that mind of Christ.

WHAT PROFIT?

What doth it profit thee to enter into deep discussion concerning the Holy Trinity, if thou lack humility, and be thus displeasing to the Trinity? For verily it is not deep words that make a man holy and upright; it is a good life which maketh a man dear to God. I had rather feel contrition than be skilful in the definition thereof. If thou knewest the whole Bible, and the sayings of all the philosophers, what should all this profit thee without the love and grace of God?

KNOWING GOD

There is naturally in every man a desire to know, but what profiteth knowledge without the fear of God? Better of a surety is a lowly peasant who serveth God, than a proud philosopher who watcheth the stars and neglecteth the knowledge of himself. . . . If I knew all

the things that are in the world, and were not in charity, what should it help me before God, who is to judge me according to my deeds?

PROPER HUMILITY

The greater and more complete thy knowledge, the more severely shalt thou be judged, unless thou hast lived holily. Therefore be not lifted up by any skill or knowledge that thou hast; but rather fear concerning the knowledge which is given to thee. If it seemeth to thee that thou knowest many things, and understandest them well, know also that there are many more things which thou knowest not. *Be not high-minded*, but rather confess thine ignorance. Why desirest thou to lift thyself above another, when there are found many more learned and more skilled in the Scripture than thou? If thou wilt know and learn anything with profit, love to be thyself unknown and to be counted for nothing.

JUDGE NOT

Even shouldest thou see thy neighbour sin openly or grievously, yet thou oughtest not to reckon thyself better than he, for thou knowest not how long thou shalt keep thine integrity.

BASIS FOR HAPPINESS

Happy is the man whom Truth by itself doth teach, not by figures and transient words, but as it is in itself. Our own judgment and feelings often deceive us, and we discern but little of the truth.

STEADFAST OF SPIRIT

No man without Him understandeth or rightly judgeth. The man to whom all things are one, who bringeth all things to one, who seeth all things in one, he is able to remain steadfast of spirit, and at rest in God. O God, who art the Truth, make me one with Thee in everlasting love. It wearieth me oftentimes to read and listen to many things; in Thee is all that I wish for and desire. Let all the doctors hold their peace; let all creation keep silence before Thee: speak Thou alone to me.

UNITY OF LIFE

The more a man hath unity and simplicity in himself, the more things and the deeper things he understandeth; and that without

labour, because he receiveth the light of understanding from above. The spirit which is pure, sincere and steadfast, is not distracted though it hath many works to do, because it doth all things to the honour of God, and striveth to be free from all thoughts of self-seeking.

MASTERING SELF

. . . this should be our endeavour, even to master self, and thus daily to grow stronger than self, and go on unto perfection.

NOT ALL PERFECT

All perfection hath some imperfection joined to it in this life, and all our power of sight is not without some darkness. A lowly knowledge of thyself is a surer way to God than the deep searchings of man's learning. Not that learning is to be blamed, nor the taking account of anything that is good; but a good conscience and a holy life is better than all. And because many seek knowledge rather than good living, therefore they go astray, and bear little or no fruit.

THE TRULY GREAT

He only is truly great, who hath great charity. He is truly great who deemeth himself small, and counteth all height of honour as nothing. He is the truly wise man, who counteth all earthly things as dung that he may win Christ. And he is the truly learned man, who doeth the will of God, and forsaketh his own will.

TEST ALL THINGS CAREFULLY

We must not trust every word of others or feeling within ourselves, but cautiously and patiently try the matter, whether it be of God. Unhappily we are so weak that we find it easier to believe and speak evil of others, rather than good. But they that are perfect, do not give ready heed to every news-bearer, for they know man's weakness that it is prone to evil and unstable in words.

A GOOD CONSCIENCE

Take counsel with a man who is wise and of a good conscience; and seek to be instructed by one better than thyself, rather than to follow thine own inventions.

TRUTH IN THE BIBLE

It is Truth which we must look for in Holy Writ, not cunning of

words. All Scripture ought to be read in the spirit in which it was written. We must rather seek for what is profitable in Scripture, than for what ministereth to subtlety in discourse.

TRUTH ENDURES

Men pass away, but the truth of the Lord endureth for ever. Without respect of persons God speaketh to us in divers manners. Our own curiosity often hindereth us in the reading of holy writings, when we seek to understand and discuss, where we should pass simply on. If thou wouldst profit by thy reading, read humbly, simply, honestly, and not desiring to win a character for learning.

PEACE OF HEART

. . . true peace of heart is to be found in resisting passion, not in yielding to it.

SERVANT OF OTHERS

Be not ashamed to be the servant of others for the love of Jesus Christ, and to be reckoned poor in this life. Rest not upon thyself, but build thy hope in God.

GIVER OF ALL

Boast not thyself in thy riches if thou hast them, nor in thy friends if they be powerful, but in God, who giveth all things, and in addition to all things desireth to give even Himself.

TIME WILL DECIDE

Be not lifted up because of thy strength or beauty of body, for with only a slight sickness it will fail and wither away.

HUMAN RELATIONSHIPS

We must love all men, but not make close companions of all. It sometimes falleth out that one who is unknown to us is highly regarded through good report of him, whose actual person is nevertheless displeasing to those who behold it. We sometimes think to please others by our intimacy, and forthwith displease them the more by the faultiness of character which they perceive in us.

READY TO LISTEN

True it is that every man willingly followeth his own bent, and is the more inclined to those who agree with him. But if Christ is

amongst us, then it is necessary that we sometimes yield up our own opinion for the sake of peace. Who is so wise as to have perfect knowledge of all things? Therefore trust not too much to thine own opinion, but be ready also to hear the opinions of others. Though thine own opinion be good, yet if for the love of God thou foregoest it, and followest that of another, thou shalt the more profit thereby.

CORRECT SPEECH

. . . why do we talk and gossip so continually, seeing that we so rarely resume our silence without some hurt done to our conscience?

. . . If it be right and desirable for thee to speak, speak things which are to edification. . . devout conversation on spiritual things helpeth not a little to spiritual progress, most of all where those of kindred mind and spirit find their ground of fellowship in God.

THE SINGLE-HEARTED

We may enjoy abundance of peace if we refrain from busying ourselves with the sayings and doings of others, and things which concern not ourselves. How can he abide long time in peace who occupieth himself with other men's matters, and with things without himself, and meanwhile payeth little or rare heed to the self within? Blessed are the single-hearted, for they shall have abundance of peace.

BREAKING THROUGH HABITS

If each year should see one fault rooted out from us, we should go quickly on to perfection. But on the contrary, we often feel that we were better and holier in the beginning of our conversion than after many years of profession. Zeal and progress ought to increase day by day; yet now it seemeth a great thing if one is able to retain some portion of his first ardour. If we would put some slight stress on ourselves at the beginning, then afterwards we should be able to do all things with ease and joy.

It is a hard thing to break through a habit, and a yet harder thing to go contrary to our own will. Yet if thou overcome not slight and easy obstacles, how shalt thou overcome greater ones? Withstand thy will at the beginning, and unlearn an evil habit, lest it lead thee little by little into worse difficulties. Oh, if thou knewest what peace

to thyself thy holy life should bring to thyself, and what joy to others, methinketh thou wouldst be more zealous for spiritual profit.

VALUE OF ADVERSITY

It is good for us that we sometimes have sorrows and adversities, for they often make a man lay to heart that he is only a stranger and sojourner, and may not put his trust in any worldly thing. It is good that we sometimes endure contradictions, and are hardly and unfairly judged, when we do and mean what is good. For these things help us to be humble, and shield us from vain-glory.

WHEN GOD IS NECESSARY

When a man who feareth God is afflicted or tried or oppressed with evil thoughts, then he seeth that God is the more necessary unto him, since without God he can do no good thing.

KILLING THE ROOT

He who only resisteth outwardly and pulleth not up by the root, shall profit little; nay, rather temptations will return to him the more quickly, and will be the more terrible. Little by little, through patience and long-suffering, thou shalt conquer by the help of God, rather than by violence and thine own strength of will. In the midst of temptation often seek counsel; and deal not hardly with one who is tempted, but comfort and strengthen him as thou wouldest have done unto thyself.

BEST PURPOSE

In judging others a man laboureth in vain; he often erreth, and easily falleth into sin; but in judging and examining himself he always laboureth to good purpose.

POWER OF CHRIST

If thou rest more upon thy own reason or experience than upon the power of Jesus Christ, thy light shall come slowly and hardly; for God willeth us to be perfectly subject unto Himself, and all our reason to be exalted by abundant love towards Him.

WHAT A MAN IS

Without charity no work profiteth, but whatsoever is done in charity, however small and of no reputation it be, bringeth forth good fruit;

for God verily considereth what a man is able to do, more than the greatness of what he doth.

He doth much who loveth much. He doth much who doth well. He doth well who ministereth to the public good rather than to his own.

RELIGIOUS FELLOWSHIP

It behoveth thee to learn to mortify thyself in many things, if thou wilt live in amity and concord with other men. It is no small thing to dwell in a religious community or congregation, and to live there without complaint, and therein to remain faithful even unto death. Blessed is he who hath lived a good life in such a body, and brought it to a happy end.

OF SMALL ACCOUNT

The clothing and outward appearance are of small account; it is change of character and entire mortification of the affections which make a truly religious man.

BOTH INSIDE AND OUT

The life of a Christian ought to be adorned with all virtues, that he may be inwardly what he outwardly appeareth unto men. And verily it should be yet better within than without, for God is a discerner of our heart, Whom we must reverence with all our hearts wheresoever we are, and walk pure in His presence as do the angels. We ought daily to renew our vows, and to kindle our hearts to zeal, as if each day were the first day of our conversion.

HOLY EXERCISES

If a holy exercise be sometimes omitted for the sake of some act of piety, or of some brotherly kindness, it can easily be taken up afterwards; but if it be neglected through distaste or slothfulness, then is it sinful, and the mischief will be felt.

MORNING RESOLUTIONS

In the morning make thy resolves, and in the evening inquire into thy life, how thou hast sped to-day in word, deed, and thought; for in these ways thou has often perchance offended God and thy neighbour.

KEEP DOING SOMETHING

Be thou never without something to do; be reading, or writing, or praying, or meditating, or doing something that is useful to the community.

POSITIVE AND NEGATIVE

No man safely goeth abroad who loveth not to rest at home. No man safely talketh but he who loveth to hold his peace. No man safely ruleth but he who loveth to be subject. No man safely commandeth but he who loveth to obey.

BOLDNESS OF SAINTS

The boldness of the Saints was always full of the fear of God.

QUIET WORSHIP

If thou wilt feel compunction within thy heart, enter into thy chamber and shut out the tumults of the world, as it is written, *Commune with your own heart in your own chamber and be still*. In retirement thou shalt find what often thou wilt lose abroad.

SILENCE AND QUIET

In silence and quiet the devout soul goeth forward and learneth the hidden things of the Scriptures.

REMAIN WITH CHRIST

Leave vain things to vain men, and mind thou the things which God hath commanded thee. Shut thy door upon thee, and call unto thyself Jesus thy beloved. Remain with Him in thy chamber, for thou shalt not elsewhere find so great peace.

BETTER AND SAFER

It is often better and safer for a man not to have many comforts in this life, especially those which concern the flesh. But that we lack divine comforts or feel them rarely is to our own blame.

ALL SUFFER A LITTLE

Why art thou disquieted because it happeneth not to thee according to thy wishes and desires? Who is he that hath everything according to his will? Neither I, nor thou, nor any man upon the earth. There is no man in the world free from trouble or anguish, though he were

King or Pope. Who is he who hath the happiest lot? Even he who is strong to suffer somewhat for God.

HAPPINESS OF MAN

The happiness of man lieth not in the abundance of temporal things but a moderate portion sufficeth him.

LOYAL DESIRE

Lose not, brother, thy loyal desire of progress to things spiritual. There is yet time, the hour is not past.

WHAT IS THE END?

What shall become of us at the end, if at the beginning we are lukewarm and idle? Woe unto us, if we choose to rest, as though it were a time of peace and security, while as yet no sign appeareth in our life of true holiness. Rather had we need that we might begin yet afresh, like good novices, to be instructed unto good living, if haply there might be hope of some future amendment and greater spiritual increase.

OVERCOMING FEAR

Strive now to live in such wise that in the hour of death thou mayest rather rejoice than fear.

A FREE HEART

Keep thine heart free, and lifted up towards God.

ABLE TO ENDURE

Learn now to suffer a little, that then thou mayest be enabled to escape heavier sufferings. Prove first here, what thou art able to endure hereafter.

NO REASON TO BE AFRAID

. . . he who loveth God with all his heart feareth not death, nor punishment, nor judgment, nor hell, because perfect love giveth sure access to God. But he who still delighteth in sin, no marvel if he is afraid of death and judgment.

OUR SPIRITUAL PROFIT

Be zealous, therefore, for thy spiritual profit, for thou shalt receive shortly the reward of thy labours, and neither fear nor sorrow shall

come any more into thy borders. Now shalt thou labour a little, and thou shalt find great rest, yea everlasting joy. If thou shalt remain faithful and zealous in labour, doubt not that God shall be faithful and bountiful in rewarding thee. It is thy duty to have a good hope that thou wilt attain the victory, but thou must not fall into security lest thou become slothful or lifted up.

ANXIETY OF MIND

A certain man being in anxiety of mind, continually tossed about between hope and fear, and being on a certain day overwhelmed with grief, cast himself down in prayer before the altar in a church, and meditated within himself, saying, "Oh, if I but knew that I should still persevere," and presently heard within him a voice from God, "And if thou didst know it, what wouldst thou do? Do now what thou wouldst do then, and thou shalt be very secure." And straightway being comforted and strengthened, he committed himself to the will of God and the perturbation of spirit ceased, neither had he a mind any more to search curiously to know what should befall him hereafter, but studied rather to inquire what was the good and acceptable will of God, for the beginning and perfecting of every good work.

CONQUERING MANFULLY

One thing there is which holdeth back many from progress and fervent amendment, even the dread of difficulty, or the labour of the conflict. Nevertheless they advance above all others in virtue who strive manfully to conquer those things which are most grievous and contrary to them, for there a man profiteth most and meriteth greater grace where he most overcometh himself and mortifieth himself in spirit.

PROFIT BY GOOD EXAMPLES

Gather some profit to thy soul wherever thou art, and wherever thou seest or hearest good examples, stir thyself to follow them, but where thou seest anything which is blameworthy, take heed that thou do not the same; or if at any time thou hast done it, strive quickly to amend thyself. As thine eye observeth others, so again are the eyes of others upon thee. How sweet and pleasant is it to see zealous and godly brethren temperate and of good discipline; and how sad is it

and grievous to see them walking disorderly, not practising the duties to which they are called.

INNER KINGDOM

The kingdom of God is within you, saith the Lord. Turn thee with all thine heart to the Lord and forsake this miserable world, and thou shalt find rest unto thy soul. Learn to despise outward things and to give thyself to things inward, and thou shalt see the kingdom of God come within thee. For the kingdom of God is peace and joy in the Holy Ghost, and it is not given to the wicked. Christ will come to thee, and show thee His consolation, if thou prepare a worthy mansion for Him within thee. All His glory and beauty is from within, and there it pleaseth Him to dwell. He often visiteth the inward man and holdeth with him sweet discourse, giving him soothing consolation, much peace, friendship exceeding wonderful.

TRULY RICH

When thou hast Christ, thou art rich, and hast sufficient.

CHRIST WITHIN

Here hast thou no continuing city, and wheresoever thou art, thou art a stranger and a pilgrim, and thou shalt never have rest unless thou art closely united to Christ within thee.

ART THOU WILLING?

If thou art unwilling to suffer any adversity, how shalt thou be the friend of Christ? Sustain thyself with Christ and for Christ if thou wilt reign with Christ.

CHRIST'S TENDER LOVE

If thou hadst once entered into the mind of Jesus, and hadst tasted yea even a little of his tender love, then wouldst thou care nought for thine own convenience or inconvenience, but wouldst rather rejoice at trouble brought upon thee, because the love of Jesus maketh a man to despise himself. He who loveth Jesus, and is inwardly true and free from inordinate affections, is able to turn himself readily unto God, and to rise above himself in spirit, and to enjoy fruitful peace.

AT HOME WITH GOD

He who knoweth how to walk from within, and to set little value

upon outward things, requireth not places nor waiteth for seasons, for holding his intercourse with God.

ON GOD'S SIDE

Make no great account who is for thee or against thee, but mind only the present duty and take care that God be with thee in whatsoever thou doest. Have a good conscience and God will defend thee, for he whom God will help no man's perverseness shall be able to hurt. If thou knowest how to hold thy peace and to suffer, without doubt thou shalt see the help of the Lord. He knoweth the time and the way to deliver thee, therefore must thou resign thyself to Him. To God it belongeth to help and to deliver from all confusion.

THE HUMBLE MAN

God protecteth and delivereth the humble man, He loveth and comforteth the humble man, to the humble man He inclineth Himself, on the humble He bestoweth great grace, and when he is cast down He raiseth him to glory: to the humble He revealeth His secrets, and sweetly draweth and inviteth him to Himself.

PEACEMAKER

First keep thyself in peace, and then shalt thou be able to be a peacemaker towards others. A peaceable man doth more good than a well-learned.

LORD OF THE WORLD

He who best knoweth how to suffer shall possess the most peace; that man is conqueror of himself and lord of the world, the friend of Christ, and the inheritor of heaven.

PURITY AND SIMPLICITY

By two wings is man lifted above earthly things, even by simplicity and purity. Simplicity ought to be in the intention, purity in the affection. Simplicity reacheth towards God, purity apprehendeth Him and tasteth Him.

INNER PURITY

If thou wert good and pure within, then wouldst thou look upon all things without hurt and understand them aright.

SPIRITUALLY MINDED

Thou wilt never be spiritually minded and godly unless thou art silent concerning other men's matters and take full heed to thyself.

GOOD CONSCIENCE

The testimony of a good conscience is the glory of a good man. Have a good conscience and thou shalt ever have joy.

GREAT TRANQUILLITY

He who careth for neither praises nor reproaches hath great tranquillity of heart.

WHAT THOU ART

Thou art none the holier if thou art praised, nor the viler if thou art reproached. Thou art what thou art; and thou canst not be better than God pronounceth thee to be.

INWARD WALK WITH GOD

To walk inwardly with God, and not to be held by any outer affections, is the state of a spiritual man.

HIS FAITHFULNESS

Cleave thou to Jesus in life and death, and commit thyself unto His faithfulness, who, when all men fail thee, is alone able to help thee.

SEEKING AND FINDING

If thou seekest Jesus in all things in all things thou shalt verily find Jesus, but if thou seekest thyself thou shalt also find thyself, but to thine own hurt.

WHEN JESUS IS PRESENT

When Jesus is present all is well and nothing seemeth hard, but when Jesus is not present everything is hard. When Jesus speaketh not within, our comfort is nothing worth, but if Jesus speaketh but a single word great is the comfort we experience.

HOW TO LIVE WITH JESUS

It is great skill to know how to live with Jesus, and to know how to hold Jesus is great wisdom. Be thou humble and peaceable and Jesus shall be with thee. Be godly and quiet, and Jesus will remain with thee.

FAR BETTER

It is preferable to have the whole world against thee, than Jesus offended with thee.

GRACE OF GOD

... when the grace of God cometh to a man, then he becometh able to do all things, and when it departeth then he will be poor and weak and given up unto troubles. In these thou art not to be cast down nor to despair, but to rest with calm mind on the will of God, and to bear all things which come upon thee unto the praise of Jesus Christ; for after winter cometh summer, after night returneth day, after the tempest a great calm.

EXILE OF HEART

It is a great thing, yea very great, to be able to bear the loss both of human and divine comfort; and for the love of God willingly to bear exile of heart, and in nought to seek oneself, nor to look to one's own merit.

SPIRITUAL COMFORT

When, therefore, spiritual comfort is given by God, receive it with giving of thanks, and know that it is the gift of God, not thy desert. Be not lifted up, rejoice not overmuch nor foolishly presume, but rather be more humble for the gift, more wary and more careful in all thy doings; for that hour will pass away, and temptation will follow. When comfort is taken from thee, do not straightway despair, but wait for the heavenly visitation with humility and patience, for God is able to give thee back greater favour and consolation. This is not new nor strange to those who have made trial of the way of God, for with the great saints and the ancient prophets there was often this manner of change.

FALSE LIBERTY

Great is the difference between a visitation from above and false liberty of spirit and great confidence in self.

LOWEST PLACE

Sit thou down always in the lowest room and thou shalt be given the highest place. For the highest cannot be without the lowest. For the highest saints of God are least in their own sight, and the more

glorious they are, so much the lowlier are they in themselves; full of grace and heavenly glory, they are not desirous of vain-glory; resting on God and strong in His might, they cannot be lifted up in any wise.

FEW BEARERS OF THE CROSS

Jesus hath many lovers of His heavenly kingdom, but few bearers of His Cross. He hath many seekers of comfort, but few of tribulation. He findeth many companions of His table, but few of His fasting. All desire to rejoice with Him, few are willing to undergo anything for His sake. Many follow Jesus that they may eat of His loaves, but few that they may drink of the cup of His passion. Many are astonished at His Miracles, few follow after the shame of His Cross. Many love Jesus so long as no adversities happen to them. Many praise Him and bless Him, so long as they receive any comforts from Him. But if Jesus hide Himself and withdraw from them a little while, they fall either into complaining or into too great dejection of mind.

POWER OF PURE LOVE

Oh what power hath the pure love of Jesus, unmixed with any gain or love of self!

GOING THE VERY LIMIT

A man may give away all his goods, yet that is nothing; and if he do many deeds of penitence, yet that is a small thing; and though he understand all knowledge, yet that is afar off; and if he have great virtue and zealous devotion, yet much is lacking unto him, yea, one thing which is the most necessary to him of all. What is it then? That having given up all things besides, he give up himself and go forth from himself utterly, and retain nothing of self-love; and having done all things which he knoweth to be his duty to do, that he feel that he hath done nothing.

HEALTH IN THE CROSS

In the Cross is health, in the Cross is life, in the Cross is protection from enemies, in the Cross is heavenly sweetness, in the Cross strength of mind, in the Cross joy of the spirit, in the Cross the height of virtue, in the Cross perfection of holiness. There is no health of the soul, no hope of eternal life, save in the Cross. Take up,

therefore, thy cross and follow Jesus and thou shalt go into eternal life.

IMPORTANCE OF THE CROSS

Behold everything dependeth upon the Cross, and everything lieth in dying, and there is none other way unto life and to true inward peace, except the way of the Holy Cross and of daily mortification. Go where thou wilt, seek whatsoever thou wilt, and thou shalt find no higher way above nor safer way below, than the way of the Holy Cross.

UNDERSTANDING HIS PASSION

No man understandeth the Passion of Christ in his heart so well as he who hath had somewhat of the like suffering himself.

READY CROSS

The Cross therefore is always ready, and every where waiteth for thee. Thou canst not flee from it whithersoever thou hurriest, for whithersoever thou comest, thou bearest thyself with thee, and shalt ever find thyself. Turn thee above, turn thee below, turn thee without, turn thee within, and in them all thou shalt find the Cross; and needful is it that thou everywhere possess patience if thou will have internal peace and gain the everlasting crown.

ENTERING THE KINGDOM

If indeed there had been anything better and more profitable to the health of men than to suffer, Christ would surely have shown it by word and example. For both the disciples who followed Him, and all who desire to follow Him, He plainly exhorteth to bear their cross, and saith, *If any man will come after Me, let him deny himself and take up his cross, and follow me.* So now that we have thoroughly read and studied all things, let us hear the conclusion of the whole matter. *We must through much tribulation enter into the kingdom of God.*

PREPARATION FOR HOLY THINGS

Blessed are the ears which receive the echoes of the soft whisper of God, and turn not aside to the whisperings of this world. Blessed truly are the ears which listen not to the voice that soundeth without, but to that which teacheth truth inwardly. Blessed are the eyes

which are closed to things without, but are fixed upon things within. Blessed are they who search inward things and study to prepare themselves more and more by daily exercises for the receiving of heavenly mysteries.

HEALED AND CLEANSED

But because I am still weak in love and imperfect in virtue, I need to be strengthened and comforted by Thee, therefore visit Thou me often and instruct me with Thy holy ways of discipline. Deliver me from evil passions, and cleanse my heart from all inordinate affections, that, being healed and altogether cleansed within, I may be made ready to love, strong to suffer, steadfast to endure.

A GREAT THING

Love is a great thing, a good above all others, which alone maketh every heavy burden light, and equaliseth every inequality. For it beareth the burden and maketh it no burden, it maketh every bitter thing to be sweet and of good taste. The surpassing love of Jesus impelleth to great works, and exciteth to the continual desiring of greater perfection. Love willeth to be raised up, and not to be held down by any mean thing. Love willeth to be free and aloof from all worldly affection, lest its inward power of vision be hindered, lest it be entangled by any worldly prosperity or overcome by adversity. Nothing is sweeter than love, nothing stronger, nothing loftier, nothing broader, nothing pleasanter, nothing fuller or better in heaven nor on earth, for love was born of God and cannot rest save in God above all created things.

ABOVE ALL MEASURE

Love often-times knoweth no measure, but breaketh out above all measure; love feeleth no burden, reckoneth not labours, striveth after more than it is able to do, pleadeth not impossibility, because it judgeth all things which are lawful for it to be possible. It is strong therefore for all things, and it fulfilleth many things, and is successful where he who loveth not faileth and lieth down.

WATCHFUL LOVE

Love is watchful, and whilst sleeping still keepeth watch; though fatigued it is not weary, though pressed it is not forced, though

alarmed it is not terrified, but like the living flame and the burning torch, it breaketh forth on high and securely triumpheth.

ENLARGE MY LOVE

Enlarge Thou me in love, that I may learn to taste with the innermost mouth of my heart how sweet it is to love, to be dissolved, and to swim in love. Let me be holden by love, mounting above myself through exceeding fervour and admiration. Let me sing the song of love, let me follow Thee my Beloved on high, let my soul exhaust itself in Thy praise, exulting with love. Let me love Thee more than myself, not loving myself except for Thy sake, and all men in Thee who truly love Thee, as the law of love commandeth which shineth forth from Thee.

NATURE OF LOVE

Love is swift, sincere, pious, pleasant, gentle, strong, patient, faithful, prudent, long-suffering, manly, and never seeking her own; for wheresoever a man seeketh his own, there he falleth from love. Love is circumspect, humble, and upright; not weak, not fickle, nor intent on vain things; sober, chaste, steadfast, quiet, and guarded in all the senses. Love is subject and obedient to all that are in authority, vile and lowly in its own sight, devout and grateful towards God, faithful and always trusting in Him even when God hideth His face, for without sorrow we cannot live in love.

THOSE WHO ARE NOT WORTHY

He who is not ready to suffer all things, and to conform to the will of the Beloved, is not worthy to be called a lover of God.

HEART AT PEACE

Grant me Thy grace, most merciful Jesus, that it may be with me, and work in me, and persevere with me, even unto the end. Grant that I may ever desire and wish whatsoever is most pleasing and dear unto Thee. Let Thy will be mine, and let my will alway follow Thine, and entirely accord with it. May I choose and reject whatsoever Thou dost; yea, let it be impossible for me to choose or reject except according to Thy will.

Grant that I may die to all worldly things, and for Thy sake love to be despised and unknown in this world. Grant unto me, above all things that I can desire, to rest in Thee, and that in Thee my heart

may be at peace. Thou art the true peace of the heart, Thou alone its rest; apart from Thee all things are hard and unquiet. In Thee alone, the supreme and eternal God, *I will lay me down in peace and take my rest. Amen.*

PERFECTLY REFRESHED

O my soul, thou canst be fully comforted and perfectly refreshed, only in God, the Comforter of the poor, and the lifter up of the humble.

TEMPORAL AND ETERNAL

Let temporal things be in the use, eternal things in the desire. Thou canst not be satisfied with any temporal good, for thou wast not created for the enjoyment of these.

READY FOR THE FIGHT

Be thou therefore ready for the fight if thou wilt have the victory.

ETERNAL REST

Above all things thou shalt rest alway in the Lord, O my soul, for he himself is the eternal rest of the saints.

WAY OF PEACE

"My Son, now will I teach thee the way of peace and of true liberty."

Do, O my Lord, as Thou sayest, for this is pleasing unto me to hear.

"Strive, My Son, to do another's will rather than thine own. Choose always to have less rather than more. Seek always after the lowest place, and to be subject to all. Wish always and pray that the will of God be fulfilled in thee. Behold, such a man as this entereth into the inheritance of peace and quietness."

HOPE AND COMFORT

This is my hope and my only comfort, to fly unto Thee in all tribulation, to hope in Thee, to call upon Thee from my heart and patiently wait for Thy loving kindness.

PRAYER FOR ENLIGHTENMENT OF THE MIND

Enlighten me, Blessed Jesus, with the brightness of Thy inner light, and cast forth all darkness from the habitation of my heart. Restrain

my many wandering thoughts, and carry away the temptations which strive to do me hurt. Fight Thou mightily for me, and drive forth the evil beasts, so call I alluring lusts, that *peace may be within Thy walls and plenteousness of praise within Thy palaces*, even in my pure conscience. Command Thou the winds and the storms, say unto the sea, "Be still," say unto the stormy wind, "Hold thy peace," so shall there be a great calm.

Oh send forth Thy light and Thy truth, that they may shine upon the earth; for I am but earth without form and void until Thou give me light. Pour forth Thy grace from above; water my heart with the dew of heaven; give the waters of devotion to water the face of the earth, and cause it to bring forth good and perfect fruit. Lift up my mind which is oppressed with the weight of sins, and raise my whole desire to heavenly things; that having tasted the sweetness of the happiness which is from above, it may take no pleasure in thinking of things of earth.

Draw me and deliver me from every unstable comfort of creatures, for no created thing is able to satisfy my desire and to give me comfort. Join me to Thyself by the inseparable bond of love, for Thou alone art sufficient to him that loveth Thee, and without Thee all things are vain toys.

THINGS WHICH BELONG TO PEACE

"All men desire peace, but all do not care for the things which belong unto true peace. My peace is with the humble and lowly in heart. Thy peace shall be in much patience. If thou heardest Me, and didst follow My voice, thou shouldest enjoy much peace."

NOT ALL IS WELL

". . . count not thyself to have found true peace, if thou hast felt no grief; nor that then all is well if thou hast no adversary; nor that this is perfect if all things fall out according to thy desire."

BLESS MY NAME

"If thou be so brave and long-suffering in hope that when inward comfort is taken from thee, thou even prepare thy heart for the more endurance, and justify not thyself, as though thou oughtest not to suffer these heavy things, but dost justify Me in all things that I appoint, and dost bless My Holy Name, then dost thou walk in the

true and right way of peace, and shalt have a sure hope that thou shalt again behold My face with joy."

COURAGE TO RESIST

Give me courage to resist, patience to endure, constancy to persevere. Grant, in place of all consolations of the world, the most sweet unction of Thy Spirit, and in place of carnal love, pour into me the love of Thy Name.

PLACE AVAILETH LITTLE

"The place availeth little if the spirit of devotion is wanting; nor shall that peace stand long which is sought from abroad, if the state of thy heart is without the true foundation, that is, if it abide not in Me. Thou mayest change, but thou canst not better thyself, for when occasion ariseth and is accepted thou shalt find what thou didst fly from, yea more."

FUTURE THINGS

It is vain and useless to be disturbed or lifted up about future things which perhaps will never come.

OFTEN THE NEARER

"When thou thinkest thyself far removed from Me, I am often the nearer. When thou reckonest that almost all is lost, then often is greater opportunity of gain at hand. All is not lost when something goeth contrary to thy wishes. Thou oughtest not to judge according to present feeling, nor so to take or give way to any grief which be-falleth thee, as if all hope of escape were taken away."

OUR HIDDEN THOUGHTS

"I know thy hidden thoughts: and that it is very needful for thy soul's health that sometimes thou be left without relish, lest perchance thou be lifted up by prosperity, and desirous to please thyself in that which thou art not."

OUR INWARD CONDITION

I know not how it is, and by what spirit we are led, and what we who would be deemed spiritual are aiming at, that we give so great labour and so eager solicitude for transitory and worthless things, and scarcely ever gather our senses together to think at all of our inward condition.

FRUIT OF GOOD LIVING

Out of a pure heart proceedeth the fruit of good living.

RIGHT THINKING

My God, my all! To him that understandeth, that word sufficeth, and to repeat it often is pleasing to him that loveth it. When Thou art present all things are pleasant; when Thou art absent, all things are wearisome. Thou makest the heart to be at rest, givest it deep peace and festal joy. Thou makest it to think rightly in every matter, and in every matter to give Thee praise; neither can anything please long without Thee but if it would be pleasant and of sweet savour, Thy grace must be there, and it is Thy wisdom which must give unto it a sweet savour.

LIGHT EVERLASTING

O Light everlasting, surpassing all created lights, dart down Thy ray from on high which shall pierce the inmost depths of my heart. Give purity, joy, clearness, life to my spirit that with all its powers it may cleave unto Thee with rapture passing man's understanding.

SPIRITUAL ARMOR

"... thou art never secure in this life, but thy spiritual armour will always be needful for thee as long as thou livest."

SWEET COMPANIONSHIP

"They will not attain to the true liberty of a pure heart, nor to the grace of My sweet companionship, unless they first entirely resign themselves and daily offer themselves up as a sacrifice; without this the union which bringeth forth fruit standeth not nor will stand."

RESIGN THYSELF

"Many a time I have said unto thee, and now say again, Give thyself up, resign thyself and thou shalt have great inward peace. Give all for all; demand nothing, ask nothing in return; stand simply and with no hesitation in Me, and thou shalt possess Me. Thou shalt have liberty of heart, and the darkness shall not overwhelm thee. For this strive thou, pray for it, long after it, that thou mayest be delivered from all possession of thyself, and nakedly follow Jesus who was made naked for thee; mayest die unto thyself and live eternally to Me. Then shall all vain fancies disappear, all evil disturbings, and

superfluous cares. Then also shall immoderate fear depart from thee, and inordinate love shall die."

BE FREE WITHIN

"... for this thou must diligently make thy endeavour, that in every place and outward action or occupation thou mayest be free within, and have power over thyself; and that all things be under thee, not thou under them, that thou be master and ruler of thy actions, not a slave or hireling."

RICH IN VIRTUES

O most blessed grace that maketh the poor in spirit rich in virtues, and renderest him who is rich in many things humble in spirit, come Thou, descend upon me, fill me early with Thy consolation, lest my soul fail through weariness and drought of mind. I beseech thee, O Lord, that I may find grace in Thy sight, for *Thy grace is sufficient for me*, when I obtain not those things which nature longeth for. If I be tempted and vexed with many tribulations, I will fear no evil, while Thy grace remaineth with me. This alone is my strength, this bringeth me counsel and help. It is more powerful than all enemies, and wiser than all the wise men in the world.

It is the mistress of truth, the teacher of discipline, the light of the heart, the solace of anxiety, the banisher of sorrow, the deliverer from fear, the nurse of devotion, the drawer forth of tears. What am I without it, save a dry tree, a useless branch, worthy to be cast away! "Let Thy grace, therefore, O Lord, always prevent and follow me, and make me continually given to all good works, through Jesus Christ, Thy Son. Amen."

THE WAY, TRUTH, AND LIFE

"Follow Me: *I am the way, the truth, and the life*. Without the way thou canst not go, without the truth thou canst not know, without the life thou canst not live. I am the Way which thou oughtest to follow; the Truth which thou oughtest to believe; the Life which thou oughtest to hope for. I am the Way unchangeable; the Truth infallible; the Life everlasting. I am the Way altogether straight, the Truth supreme, the true Life, the blessed Life, the uncreated Life. If thou remain in My way thou shalt know the Truth, *and the truth shall make thee free*, and thou shalt lay hold on eternal life."

TOGETHER FORWARD

Come, my brothers, let us together go forward. Jesus shall be with us. For Jesus' sake have we taken up this cross, for Jesus' sake let us persevere in the cross. He will be our helper, who was our Captain and Forerunner. Behold our King entereth in before us, and He will fight for us. Let us follow bravely, let no man fear terrors; let us be prepared to die bravely in battle, *and let us not so stain our honour*, as to fly from the cross.

GOD'S HELP

In Thee, therefore, O Lord God, I put all my hope and my refuge, on Thee I lay all my tribulation and anguish, because I find all to be weak and unstable whatsoever I behold out of Thee. For my friends shall not profit, nor strong helpers be able to succour, nor prudent counsellors to give a useful answer, nor the books of the learned to console, nor any precious substance to deliver, nor any secret and beautiful place to give shelter, if Thou Thyself do not assist, help, strengthen, comfort, instruct, keep in safety.

HOLY HABITATION

Bless and sanctify my soul with heavenly blessing that it may become Thy holy habitation, and the seat of Thy eternal glory; and let nothing be found in the Temple of Thy divinity which may offend the eyes of Thy majesty. According to the greatness of Thy goodness and the multitude of Thy mercies look upon me, and hear the prayer of Thy poor servant, far exiled from Thee in the land of the shadow of death. Protect and preserve the soul of Thy least servant amid so many dangers of corruptible life, and by Thy grace accompany me, direct it by the way of peace unto its home of perpetual light. Amen.

FRUIT OF ETERNAL LIFE

Many run to diverse places to visit the memorials of departed Saints, and rejoice to hear of their deeds and to look upon the beautiful buildings of their shrines. And behold, Thou art present here with me, O my God, Saint of Saints, Creator of men and Lord of Angels. Often in looking at those memorials men are moved by curiosity and novelty, and very little fruit of amendment is borne away, especially when there is so much careless trifling and so little true contrition. But here in the Sacrament of the Altar, Thou art present

altogether, My God, the Man Christ Jesus; where also abundant fruit of eternal life is given to every one soever that receiveth Thee worthily and devoutly. But to this no levity draweth, no curiosity, nor sensuality, only steadfast faith, devout hope, and sincere charity.

GREAT HEALER

Trusting in Thy goodness and great mercy, O Lord, I draw near, the sick to the Healer, the hungering and thirsting to the Fountain of life, the poverty-stricken to the King of heaven, the servant to the Lord, the creature to the Creator, the desolate to my own gentle Comforter.

HEALTHFUL MEDITATION

What shall be better and more healthful meditation for me, than utter humiliation of myself before Thee, and exaltation of Thine infinite goodness towards me?

DRAWING NIGH UNTO GOD

Give me Thyself and it sufficeth, for besides Thee no consolation availeth. Without Thee I cannot be, and without Thy visitation I have no power to live. And therefore I must needs draw nigh unto Thee often, and receive Thee for the healing of my soul, lest haply I faint by the way if I be deprived of heavenly food.

SUCCOR OF DIVINE MEDICINE

For the imaginations of man's heart are evil from his youth, and except divine medicine succour him, man slideth away continually unto the worse.

FOOD AND LIGHT

For two things do I feel to be exceedingly necessary to me in this life, without which this miserable life would be intolerable to me; being detained in the prison of this body, I confess that I need two things, even food and light. Thou hast therefore given to me who am so weak, Thy sacred Body and Blood, for the refreshing of my soul and body, and hast set *Thy Word for a lantern to my feet*. Without these two I could not properly live; for the Word of God is the light of my soul, and Thy Sacrament the bread of life. These may also be called the two tables, placed on this side and on that, in the treasury of Thy holy Church. One table is that of the Sacred Altar, bearing

the holy bread, that is the precious Body and Blood of Christ; the other is the table of the Divine Law, containing holy doctrine, teaching the true faith, and leading steadfastly onwards even to that which is within the veil, where the Holy of Holies is.

GRACE OF DEVOTION

Thou oughtest to seek earnestly the grace of devotion, to ask it fervently, to wait for it patiently and faithfully, to receive it gratefully, to preserve it humbly, to work with it diligently, and to leave to God the time and manner of heavenly visitation until it come. Chiefly oughtest thou to humble thyself when thou feelest inwardly little or no devotion, yet not to be too much cast down, nor to grieve out of measure. God oftentimes giveth in one short moment what He hath long time denied; He sometimes giveth at the end what at the beginning of prayer He hath deferred to give.

UNITED AND AT PEACE

For immediately that thou hast given thyself unto God with all thine heart, and hast sought neither this nor that according to thine own will and pleasure, but hast altogether settled thyself in Him, thou shalt find thyself united and at peace; because nothing shall give thee so sweet relish and delight, as the good pleasure of the Divine will.

ONE SPIRIT WITH THEE

Oh that Thou wouldest altogether by Thy presence kindle, consume and transform me into Thyself; that I may be made one spirit with Thee, by the grace of inward union, and the melting of earnest love! Suffer me not to go away from Thee hungry and dry; but deal mercifully with me, as oftentimes Thou hast dealt wondrously with Thy saints. What marvel if I should be wholly kindled from Thee, and in myself should utterly fail, since Thou art fire always burning and never failing, love purifying the heart and enlightening the understanding.

SINCERE LIFE

Faith is required of thee, and a sincere life, not loftiness of intellect, nor deepness in the mysteries of God. If thou understandest not nor comprehendest the things which are beneath thee, how shalt thou comprehend those which are above thee? Submit thy-

self unto God, and humble thy sense to faith, and the light of knowledge shall be given thee, as shall be profitable and necessary unto thee.

WITH THE HUMBLE

God walketh with the simple, revealeth Himself to the humble, giveth understanding to babes, openeth the sense to pure minds, and hideth grace from the curious and proud.

FOLLOWING FAITH

All reason and natural investigation ought to follow faith, not to precede, nor to break it. For faith and love do here especially take the highest place, and work in hidden ways in this most holy and exceeding excellent Sacrament. God who is eternal and incomprehensible, and of infinite power, doth great and inscrutable things in heaven and in earth, and His wonderful works are past finding out. If the works of God were of such sort that they might easily be comprehended by human reason, they should no longer be called wonderful or unspeakable.

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PART IV

The Great Spiritual Reformation

Erasmus

Martin Luther

John Calvin

Francis de Sales

Roger Williams

George Fox

Brother Lawrence

William Law

Biographical Note by Robert Blackley Drummond

ERASMUS was, in his own age, the great apostle of common sense and of rational religion. He did not care for dogma; and accordingly the dogmas of Rome, which had the consent of the Christian world, were in his eyes preferable to the dogmas of Protestantism, which destroyed the unity of the Church and threatened to open the way for every sort of extravagance. What he did care for was practical Christianity, and that he advocated with an earnestness and eloquence, and an unwearied devotion, which have perhaps never been surpassed. Peace, good-will, justice, righteousness, charity,—in pleading the cause of these virtues he knew neither fear nor favour. If he showed no mercy to the poor monk who had barely enough Latin to know when he was ridiculed, he was equally unsparing of bishops, popes, and kings.

It is no small thing to be able to say of any one that his mind was never hurried into excess and never suffered reaction. But that is the simple truth as regards Erasmus. When his friend Sir Thomas More had abandoned the generous principles laid down in his "Utopia," and was writing in no gentle language against Tyndale and others of the reformed school, Erasmus quietly continued his work, scarcely moved by the changes around him. What he had been at the first he continued to be to the last. He had always declared that he desired to teach nothing that was at variance with the doctrines of the Church, and that, if any such proposition could be pointed out in his works, he was ready to retract it; he never ceased to attack and ridicule the corruptions of the Church, and to labour for the reform of its manners and discipline.

The true key to the position of Erasmus, we are now probably prepared to admit, is to be found in the character of his intellect.

His mind was essentially of the sceptical and inquiring, by no means of the affirmative or dogmatic order. Of this he was himself fully conscious, and he has stated it in pretty plain terms. "I have such a horror of dogmatism," he says in his treatise on Free-Will, "that I could easily declare myself a member of the sceptic school, whenever I am not met by the inviolable authority of Holy Scripture and of the Church, to which I willingly submit my reason in all things, whether I understand what it prescribes or do not understand." It was probably this consciousness, the consciousness that if he once made his private judgment the standard of his faith, he must inevitably be led much farther from the safe paths of orthodoxy than even the most extreme reformers had yet gone, that caused Erasmus to feel the necessity for some external standard from which there should be no appeal. That this would have been the case, and that his natural tendencies were towards the most rational views on every subject, must be evident to every one who has the slightest acquaintance with his writings.

Bigotry and superstition are, it is true, less formidable now than they were then; but that may be, perhaps, because they have lost the power rather than the will to do harm. They have not the less, on that account, fiercely resisted every step in the onward march of knowledge, closed men's eyes against the advancing light, and endeavoured to drown with hideous clamour every accent of truth which might seem to clash with ancient prejudice.

If, then, Erasmus were alive now, he would have to direct his satire against very nearly the same objects as actually engaged his pen. He would still have to rebuke those who rely for salvation upon costly rites or wearisome ceremonies—upon anything rather than personal righteousness. He would still have to aim the shafts of his ridicule against pretentious ignorance or unscrupulous malice. He would still have to complain of those who stop their ears against reasoning which they cannot refute, denounce books which they have never read, and resort to calumny and abuse whenever better arguments fail them.

Erasmus could not have left the Church of Rome without identifying himself with the Reformers; and if he felt that he was not at

one with them, he is scarcely to be blamed if he preferred holding his ground. Even from the evangelical point of view it is absurd to denounce him, as Farel did, as a coward who held right opinions but feared to confess them; while it is unjust to regard him, as others have been inclined to do, as a mere mocker, who sought to turn everything into ridicule. He had an unwavering faith in goodness and in God, but on all speculative points he was willing that the Church should decide for him, simply because without her authority he would never have known how to make up his mind. On all such questions he tended to be, essentially, if not theoretically, a sceptic and a free thinker. He had doubts on nearly every subject—not indeed on those principles which are admitted to lie at the foundation of all religion, the existence of God and the moral law—but on everything short of these. He had doubts about the Trinity, the Eucharist, the Confessional, the sacramental character of marriage, the damnation of unbaptized infants, and various other points of divinity.

He condemned the long pilgrimages which were often undertaken, to the neglect of duties nearer home, for the expiation of some sin, or in hope of some blessing; found fault with the excessive homage which was paid to the Virgin Mary and the saints, to the exclusion of Christ; and, in short, put love to God and love to man far above all the ceremonies of the Church.

But then, assuredly, the breadth of Erasmus was his weakness, just as the narrowness of Luther was his strength. No man ever made himself a martyr for a doubt, and whatever doubts Erasmus might entertain, he knew well how to convey them without committing himself to any positive statement. It was surely no heresy to say that Christ was distinctly called God only once or twice in the New Testament, nor that St. Hilary nowhere teaches the separate personality of the Holy Spirit, especially if he was willing to retract even these statements, so soon as the Church should pronounce them erroneous.

It was thus that Erasmus started doubts and difficulties at every turn, and by so doing prepared the way for the entire abandonment of the scholastic theology, and a return to a simpler and more scriptural faith. Of the Roman Church he continued a member,

simply because she was to him the representative of Christian peace, and he hoped that the corruptions which had crept into her bosom in the course of centuries might not prove ineradicable. Intellectually, he belonged neither to the Papal Church nor to evangelical Protestantism, but was equally in advance of both. Far before his own age, he embodied in himself what we now call the modern spirit—the spirit of doubt, of inquiry and investigation, which, it is certain, is the only path to whatever truth may be attainable by man.—1873

Selection from Praise of Folly

FAITH AND LIFE

Paul was able to show what faith is, but when he said, "Faith is the substance of things to be hoped for, the evidence of things not seen," he did not define it in the manner of a pedagogue. And while he exhibited charity most excellently in the thirteenth chapter of First Corinthians, he did not divide or bound it dialectically.

Selections from Handbook of a Christian Soldier

SUPERSTITIOUS INSTEAD OF PIOUS

Whether it be through negligence or ignorance, most Christians are superstitious instead of pious and except for the name of Christ are not far from the superstition of the heathen.

FREE IN CHRIST

Paul does not forbid you to use rites and ceremonies, but it is not his wish that he who is free in Christ should be bound by them. He does not condemn the law of works if only one uses it lawfully. Without these things perhaps you will not be pious but they do not make you pious.

CHRIST NO EMPTY VOICE

Think not that Christ is an empty voice. On the contrary count him nothing else than charity, simplicity, patience, purity, in short whatever he himself taught.

TEACHING OF LOVE

Christ was born and died that he might teach us . . . to love.

CHARITY BEFORE MIRACLES

Paul, when writing to the Corinthians, put charity before miracles and prophecy and the tongues of angels. And do not tell me that charity consists in going often to church, in bowing before the images of the saints, in lighting candles, in repeating the prescribed prayers. God has no need of these things. Paul means by charity to edify your neighbor, to count all men members of the same body, to think of them all as one in Christ, to rejoice in the Lord over your brother's good fortune as over your own, to relieve his misfortunes as if they were yours, to correct the erring with gentleness, to instruct the ignorant, to lift up the fallen, to console the dejected, to aid the toiling, to help the needy; in short to employ all your wealth, all your effort, all your care, for this end, that in Christ you may be as useful as possible.

SALVATION FROM PRIDE

Two things chiefly will keep you from pride, if you consider first what you are in yourself, filthy at birth, a bubble throughout life, the food of worms at death, and secondly what Christ was made for you.

PURE PRAYER

Paul who commands us to pray without ceasing wishes we should always be armed. Pure prayer raises the affections to heaven, a fortress inaccessible to one's enemies. Knowledge strengthens the mind with wholesome opinions, so that neither the one nor the other ought to be wanting. The one requires the aid of the other and the two are bound together in unity. That one prays, but this one suggests what is to be prayed for.

PLACE OF GRACE

To me the opinion of those is pleasing who ascribe something to free will but most to grace.

Selections from Colloquies of Erasmus

GREATER CRIMES

. . . He that steals a little money must be hang'd; but they that cheat the publick of their money, and impoverish thousands by

monopolies, extortions, and tricking and cheating, are held in great esteem.

AFRAID OF WRONG THINGS

I know some monks so superstitious, that they think themselves in the jaws of the devil, if by chance they are without their sacred Vestments; but they are not at all afraid of his claws, while they are lying, slandering, drunkening, and acting maliciously.

PERNICIOUS PRINCIPLES

It is accounted a great crime to kill a man, and indeed it is so; but to corrupt men's minds with poisonous doctrine and pernicious principles, is made a jest on.

"STRONG" CONSCIENCE

He whose stomach was so weak in relation to milk, had a conscience strong enough as to perjury.

ARE THEY NOT FOOLS?

Are not they fools . . . who make their cloaths and houses fine, but let their mind lie neglected and slovenly? Who are very careful to preserve their bodies in health, and take no care of their minds, that are sick of moral diseases?

MODERN HYGIENE

Let there be a law made too, that nobody shall drink out of the same cup with another.

GOSPEL-BEARER

Some carry the Gospel in their hands. . . . Some carry it about in their mouths, and talk of nothing but Christ and the Gospel: this is Pharisaical. Others carry it about in their hearts. He is the true Gospel-Bearer, that carries it in his hands, in his mouth, and in his heart. . . . A man does not carry it in his heart, that does not love it with all his soul; and nobody loves it as he ought, that does not conform to it in his life.

GOLDEN HOURS

Physicians rarely give Physick but in the morning. They know the Golden Hours, in which they may assist the body; and shall we be ignorant of those precious hours, in which we may heal and enrich

the mind? . . . In the morning the prophet extols the mercy of the Lord; in the morning his voice is heard; his prayers come before God in the morning.

ASHAMED CHRISTIANS

I wonder that Christians are not asham'd of themselves, that are in a rage upon the occasion of every trifling affront, and will have revenge, cost it what it will. The whole life of Socrates, in my opinion, is but one continued example of temperance and patience. . . . As he was going along the King's Highway, a saucy fellow hit him a slap on the face, Socrates said nothing to him, but his friends that were with him, advised him to be reveng'd on him. To which he reply'd, *What would you have me do to him?* They reply'd, *Arrest him in an action of assault and battery.* A foolish story indeed, says he, *What,* says he, *suppose an ass had given me a kick, must I sue him upon the same action, and subpoena you for evidences of the injury offered?*

MOST LOVELY ENDOWMENTS

Beauty, nobility, wealth, eloquence, appear the most lovely in those persons that seem not to know they are endow'd with them. Courtesy and modesty do no way lessen these advantages; but as they add a grace to them, so they drive away envy.

VENERATION FOR ST. FRANCIS

I have had a great veneration for St. Francis from a child, who, according to the world, was neither wise, nor learned, but very acceptable to God and man for the strict mortification of his worldly affections; and not only for him, but for all, who following his footsteps, endeavor from their hearts to be dead to the world, and to live to Christ. But as to the habit itself, I value it not.

THE WAY OF FAITH

We ought to walk with simplicity in the way of faith.

UNDER CHRIST'S BANNER

I take it that every Christian delivers himself up wholly to God in his Baptism, when he renounces all the pomps and vanities of Satan, and lists himself a soldier to fight under Christ's banner all his life after. And St. Paul, speaking of those that die with Christ, that

they may live no longer to themselves, but to him that died for them; does not mean this of monks only, but of Christians universally.

THE CONTEMPT FOR MONEY

Virtue consists in the contempt of money, and not in the not touching of it. It is much more dangerous to touch wine, than to touch money.

CHRISTIAN CHARITY

Now, if according to the sayings of our Saviour, it be more blessed to give than receive, certainly he that lives and teaches well, and gives of his own to those that are in want, is much perfecter than he that is only on the receiving hand. . . . It seems to me to be the best proof of an evangelical disposition, that persons are not angry when reproached, and have a Christian charity for those that ill deserve it.

AS BECOMES A CHRISTIAN

Christian charity extends itself to all; but familiarity is to be contracted with but few; and he that does no hurt to anybody, tho' he be bad, and would rejoice if he would grow better, in my opinion, loves all as becomes a Christian to do.

THE TRULY RICH

He is truly rich who has God for his Friend; for what should he fear that has such a Protector?

GREATER CHEERFULNESS

We frequently see men that are truly pious, die with greater cheerfulness than others live.

A GOOD CONSCIENCE

Wheresoever is a good conscience, there is God, wheresoever God is, there is paradise; where heaven is, there is happiness; where happiness is, there is true joy.

PLEASANT LIVING

Nobody lives more pleasantly than those that live piously.

DAY OF JUDGMENT

What can be more miserable than that old age, when it looks back,

sees with great horror what beautiful things it has neglected, and what foul things it has embraced: and again, when it looks forward, sees the last Day hanging over its head?

PRACTICE OF TOLERANCE

Consider with me what sort of persons sometimes they are, who by their notions bring men to the stake. There is nothing more base than to find fault with that thou dost not understand. But that vice of villifying everything, what does it produce but bitterness and discord? Therefore let us rather candidly interpret other men's works, and not esteem our own as oracles, nor look upon the judgments of those men as oracles, who don't understand what they read. Where there is hatred in judging, judgment is blind. May that Spirit, which is the Pacifier of all, who uses his instruments various ways, make us all agree and consent in sound doctrine, and holy manners, that we may all come to the fellowship of the new Jerusalem, that knows no discords.

WHAT IS RELIGION?

What is that which is call'd Religion?

It is the pure worship of God, and observation of his commandments.

In the first place, that we have a true and pious apprehension of God himself, and the Holy Scriptures; and that we not only stand in awe of him as a Lord, but that we love him with all our hearts, as a most beneficent Father.

2. That we take the greatest care to keep ourselves blameless; that is, that we do no urging to anyone.

3. That we exercise charity, i.e., to deserve well of all persons (as much as in us lies).

4. That we practice patience, i.e., to bear patiently injuries that are offered us, when we can't prevent them, not revenging them, nor requiting evil for evil.

CLEAN HANDS AND HEARTS

. . . come to the table with clean hands as well as hearts. The very *pagans* used a kind of reverence in this case; how much more then should *Christians* do it; if it were but in imitation of that sacred solemnity of our Saviour with his disciples at his last Supper: And

thence comes the custom of washing of hands, that if anything of hatred, ill-will, or any pollution should remain in the mind of anyone, he might purge it out, before he sits down at the Table. For it is my opinion, that the food is the wholesomer for the body, if taken with a purified mind.

WAYS TO HOLINESS

Paul says: That there are several ways of life, that lead to holiness. Some affect the ministry, some celibacy, others a married state; some a retired life, others public administrations of the government, according to the various dispositions of their bodies and minds; again, to one man all meats are indifferent, another puts a difference betwixt this meat and that; another he makes a difference of damp, another thinks every day alike. In these things St. Paul would have everyone enjoy his own freedom of mind, without reproaching another, nor should we censure any man in those cases, but leave him to be judged by him that weigheth the heart. It oftentimes happens, that he that eats may be more acceptable to God, than he that forbears; and he that breaks a Holy-day, than he that seems to observe it; and he that marries, is more acceptable to God, than a great many that live single.

MONUMENTS IN CHURCHES

Rich men now-a-days will have their monuments in churches. . . . But if I were a priest or a bishop, I would put it into the heads of those thick-sculled courtiers or merchants, that if they would atone for their sins to Almighty God, they should privately bestow their liberality upon the relief of the poor.

LIVING BIBLE

You have . . . the Gospel written upon vellum; it deserved to be set with diamonds, except that the heart of man were a fitter repository for it.

GOOD PARENTS

Good parents commonly have good children. . . . Therefore, we will do our endeavour to be good ourselves, and then take care to instruct our children in religion and piety from the very cradle. It is of great moment what is first infused into them; and besides, we

will take care that at home they may have good examples of life to imitate.

OUTSIDE THE MIND

He that would avoid everything that offends him, must go out of the world; we must accustom our ears to hear everything, but let nothing enter the mind but what is good.

DON'T TELL THE WORLD

What passes between two people, is more easily made up, than when once it has taken air.

RESTORED TO LIFE

When we were enemies to God, and worshippers of idols, fighting under Satan's banner, that is to say, every way most accursed; then in an especial manner he spake to us by his Son, and by his treating with us restored us to life when we were dead.

I BELIEVE

I believe the holy Church, which is the Body of Christ; that is to say, a certain congregation of all men throughout the whole world, who agree in the Faith of the Gospel, who worship one God the Father, who put their whole confidence in his Son, who are guided by the same Spirit of him; from whose Fellowship he is cut off that commits a deadly sin.

GOOD FROM BAD

There is nothing more religious than to favour heretics. . . . Did not Paul wish to be made an *anathema* for the Jews, which were worse than heretics? does not he favour him that endeavours that a man may be made a good man of a bad man?

AT PEACE WITH GOD

If I have committed a fault I don't go to bed before I have reconciled myself to God. To be at peace with God is the fountain of true tranquillity of mind.

CONTENT WITH A FEW THINGS

It is the chief thing in living happily, for a man to accustom himself to be content with a few things.

CHRISTIAN SIMPLICITY

I think it to be more agreeable to Christian simplicity, not to judge of any man by his habit, if it be but sober and decent.

HEALTH OF THE BODY

Some call the body the garment of the soul, some the house, some the instrument, and some the harmony; call it by which of these you will, it will follow that the actions of the mind are impeded by the afflictions of the body. . . . As the sort of garment that is worn hath an influence on the health of the body, so it is of great moment what body the soul wears.

Martin Luther

Biographical Note by Thomas Carlyle

LUTHER's birthplace was Eisleben in Saxony; he came into the world there on the 10th of November 1483. It was an accident that gave this honor to Eisleben. His parents, poor mine-laborers in a village of that region, named Mohra, had gone to the Eisleben Winter-Fair: in the tumult of this scene the Frau Luther was taken with travail, found refuge in some poor house there, and the boy she bore was named Martin Luther. . . .

Hardship, rigorous Necessity was the poor boy's companion; no man nor no thing would put on a false face to flatter Martin Luther. Among things, not among the shows of things, had he to grow. A boy of rude figure, yet with weak health, with his large greedy soul, full of all faculty and sensibility, he suffered greatly. But it was his task to get acquainted with realities, and keep acquainted with them, at whatever cost: his task was to bring the whole world back to reality, for it had dwelt too long with semblance! . . .

Perhaps the turning incident of his life, we may fancy, was that death of his friend Alexis, by lightning, at the gate of Erfurt. Alexis and he had been to see the old Luther people at Mansfield; were got back again near Erfurt, when a thunderstorm came on; the bolt struck Alexis, he fell dead at Luther's feet. What is this Life of ours?—gone in a moment, burnt up like a scroll, into the blank Eternity! What are all earthly preferments, Chancellorships, Kingdoms? They lie shrunk together—there! The Earth has opened on them; in a moment they are not, and Eternity is. Luther, struck to the heart, determined to devote himself to God, and God's service alone. In spite of all dissuasions from his father and others, he became a Monk in the Augustine Convent at Erfurt.

This was probably the first light-point in the history of Luther, his purer will now first decisively uttering itself; but, for the present, it was still as one light-point in an element all of darkness. He says

he was a pious monk, ich bin ein frommer Mönch gewesen; faithfully, painfully struggling to work out the truth of this high act of his; but it was to little purpose. He fell into the blackest wretchedness; had to wander staggering as on the verge of bottomless Despair.

It must have been a most blessed discovery, that of an old Latin Bible which he found in the Erfurt Library about this time. He had never seen the Book before. It taught him another lesson than that of fasts and vigils. A brother monk too, of pious experience, was helpful. Luther learned now that a man was saved not by singing masses, but by the infinite grace of God: a more credible hypothesis. He gradually got himself founded, as on the rock. No wonder he should venerate the Bible, which had brought this blessed help to him. He prized it as the Word of the Highest must be prized by such a man. He determined to hold by that; as through life and to death he firmly did.

. . . He was sent on missions by his Augustine Order, as a man of talent and fidelity fit to do their business well: the Elector of Saxony, Friedrich, named the Wise, a truly wise and just prince, had cast his eye on him as a valuable person; made him Professor in his new University of Wittenberg, Preacher too at Wittenberg; in both which capacities, as in all duties he did, this Luther, in the peaceable sphere of common life, was gaining more and more esteem with all good men.

It was in his twenty-seventh year that he first saw Rome; being sent thither, as I said, on mission from his Convent. Pope Julius the Second, and what was going on at Rome, must have filled the mind of Luther with amazement. He had come as to the Sacred City, throne of God's Highpriest on Earth; and he found it—what we know!

The Monk Tetzel, sent out carelessly in the way of trade, by Leo Tenth,—who merely wanted to raise a little money, and for the rest seems to have been a Pagan rather than a Christian, so far as he was anything,—arrived at Wittenberg, and drove his scandalous trade there. Luther's flock bought Indulgences; in the confessional of his Church, people pleaded to him that they had already got their sins pardoned. Luther, if he would not be found wanting at his own post,

a false sluggard and coward at the very center of the little space of ground that was his own and no other man's, had to step forth against Indulgences, and declare aloud that they were a futility and sorrowful mockery, that no man's sins could be pardoned by them. It was the beginning of the whole Reformation. We know how it went; forward from his first public challenge of Tetzel, on the last day of October, 1517, through remonstrance and argument;—spreading ever wider, rising ever higher; till it became unquenchable, and enveloped all the world.

Luther's heart's desire was to have this grief and other griefs amended; his thought was still far other than that of introducing separation in the Church, or revolting against the Pope, Father of Christendom. The elegant Pagan Pope cared little about this Monk and his doctrines; wished, however, to have done with the noise of him: in a space of some three years, having tried various softer methods, he thought good to end it by fire. He dooms the Monk's writings to be burnt by the hangman, and his body to be sent bound to Rome—probably for a similar purpose. It was the way they had ended with Huss, with Jerome, the century before. A short argument, fire.

I, for one, pardon Luther for now altogether revolting against the Pope. . . . I take your Bull, as an emparchmented Lie, and burn it. You will do what you see good next: this is what I do.—It was on the 10th of December 1520, three years after the beginning of the business, that Luther "with a great concourse of people," took this indignant step of burning the Pope's fire-decree "at the Elster-Gate of Wittenberg."

At bottom we are to consider Luther as a Prophet Idol-breaker; a bringer-back of men to reality. It is the function of great men and teachers. Luther said to the Pope, This thing of yours that you call a Pardon of Sins, it is a bit of rag-paper with ink. It is nothing else; it, and so much like it, is nothing else. God alone can pardon sins. Popeship, spiritual Fatherhood of God's Church, is that a vain semblance, of cloth and parchment? It is an awful fact. God's Church is not a semblance, Heaven and Hell are not semblances. I stand on this, since you drive me to it. Standing on this, I a poor German Monk am stronger than you all. I stand solitary, friendless, but on God's Truth; you with your tiaras, triple-hats, with your treasures

and armories, thunders spiritual and temporal, stand on the Devil's Lie, and are not so strong!

The Diet of Worms, Luther's appearance there on the 17th of April, 1521, may be considered as the greatest scene in Modern European History; the point, indeed, from which the whole subsequent history of civilization takes its rise. After multiplied negotiations, disputations, it had come to this. The young Emperor Charles Fifth, with all the Princes of Germany, Papal nuncios, dignitaries spiritual and temporal, are assembled there: Luther is to appear and answer for himself, whether he will recant or not. The world's pomp and power sits there on this hand: on that, stands up for God's Truth, one man, the poor miner Hans Luther's son. Friends had reminded him of Huss, advised him not to go; he would not be advised. A large company of friends rode out to meet him, with still more earnest warnings, he answered, "Were there as many Devils in Worms as there are roof-tiles, I would on." His speech, of two hours, distinguished itself by its respectful, wise and honest tone; submissive to whatsoever could lawfully claim submission, not submissive to any more than that. His writings, he said, were partly his own, partly derived from the Word of God. As to what was his own, human infirmity entered into it; unguarded anger, blindness, many things doubtless which it were a blessing for him could he abolish altogether. But as to what stood on sound truth and the Word of God, he could not recant it. How could he? "Confute me," he concluded, "by proofs of Scripture, or else by plain just arguments: I cannot recant otherwise. For it is neither safe nor prudent to do aught against conscience. Here stand I; I can do no other: God assist me!"

Luther's face is to me expressive of him; in Kranach's best portraits I find the true Luther. A rude, plebeian face; with its huge crag-like brows and bones, the emblem of rugged energy; at first, almost a repulsive face. Yet in the eyes especially there is a wild silent sorrow; an unnamable melancholy, the element of all gentle and fine affections; giving to the rest the true stamp of nobleness. Laughter was in this Luther; but tears also were there. Tears also were appointed him; tears and hard toil. The basis of his life was Sadness, Earnestness. . . .

I will call this Luther a true Great Man; great in intellect, in courage, affection and integrity; one of our most lovable and precious men. Great, not as a hewn obelisk; but as an Alpine mountain, —so simple, honest, spontaneous, not setting up to be great at all; there for quite another purpose than being great! Ah yes, unsubduable granite, piercing far and wide into the Heavens; yet in the clefts of its fountains, green beautiful valleys with flowers! A right Spiritual Hero and Prophet; once more, a true Son of Nature and Fact, for whom these centuries, and many that are to come yet, will be thankful to Heaven.

Selections from His Sermons

A CHRISTIAN MAN

A Christian man is the most free lord of all, and subject to none; a Christian man is the most dutiful servant of all, and subject to everyone.

THE SCRIPTURES

I am bound by the Scriptures.

HOLY MATRIMONY

. . . next to God's Word, the world has no more precious treasure than holy matrimony. God's best gift is a pious, cheerful, God-fearing, home-keeping wife, with whom you may live peacefully, to whom you may entrust your goods, your body, and life.

GOD'S GIFTS

A man who could make one rose . . . would be accounted most wonderful; yet God scatters countless such flowers around us! His gifts are so infinite that we do not see them.

CARE OF GOD

That little bird has chosen his shelter; above it are the stars and the deep heaven of worlds; yet he is rocking himself to sleep without caring for to-morrow's lodging, calmly clinging to his little twig, and leaving God to think for him.

HEART OF MAN

The heart of man is like a millstone in a mill; when you put wheat under it, it turns, and grinds and crushes the wheat into flour; if

you put no wheat it still grinds on, but it grinds itself and wears itself away. So is the human heart; unless it be busied with some employment, it leaves space for the devil, who wriggles himself in, and brings with him a whole host of evil thoughts, temptations, tribulations, which grind away the heart.

GOD'S PRINTED PAGE

Our Lord God is like a printer who sets the letters backwards, so that here we cannot read them. When we are printed off in the life to come we shall read all clearly and straightforward.

THE DEVIL

. . . the devil much prefers blockheads and drones.

CHRISTIAN PERFECTION

Christian perfection is this, to fear God sincerely, and to have great faith, and to trust assuredly that God is pacified towards us for Christ's sake, to ask and certainly to expect help from God in all our affairs according to our calling, and outwardly to do works in our vocation. In these things doth true perfection and the true workship of God consist.

REST IN THE LORD

Rest in the Lord; wait patiently for him. In Hebrew, "Be silent to God, and let Him mould thee." Keep still and He will mould thee to the right shape.

QUIET HEART

He who believes in God is not careful for the morrow, but labours joyfully and with a great heart. "For He giveth His beloved, as in sleep." They must work and watch, yet never be careful or anxious, but commit all to Him, and live in serene tranquillity, with a quiet heart, as one who sleeps safely and quietly.

GREATER GIFTS

All who call on God in true faith, earnestly from the heart, will certainly be heard, and will receive what they have asked and desired, although not in the hour or in the measure, or the very thing which they ask; yet they will obtain something greater and more glorious than they had dared to ask.

FAITH AND LOVE

The whole being of any Christian man is Faith and Love. . . . Faith brings the man to God, love brings him to men.

FINDING THE DEITY

No one shall taste Deity save as He wills to be tasted; and thus He wills: to wit, that He shall be looked on in the humanity of Christ. If thou dost not find the Deity thus, thou shalt never rest. Hence let them go on speculating and talking about contemplation, how everything is a wooing of God, and how we are always having a foretaste of eternal life, and how spiritual souls set about their life of contemplation.

RELIGION AT HOME

What you do in your house is worth as much as if you did it up in heaven for our Lord God. For what we do in our calling here on earth in accordance with His word and command He counts as if it were done in heaven for Him.

HE STILL SPEAKS

Huss has been burned, but not the truth with him.

CHRISTIAN SALVATION

A Christian man needs no work, no law, for his salvation; for by faith he is free from all law, and in perfect freedom does gratuitously all that he does, seeking nothing either of profit or of salvation, since by the grace of God he is already saved and rich in all things through his faith.

A RIGHT HOLY LIFE

No Christian should despise his position and life if he is living in accordance with the word of God, but should say, "I believe in Jesus Christ, and do so as the ten commandments teach, and pray that our dear Lord God may help me thus to do." That is a right holy life, and cannot be made holier even if one fast himself to death.

OUR NEIGHBOR

What is it to serve God and to do His will? Nothing else than to show mercy to our neighbour. For it is our neighbour who needs our service, God in heaven needs it not.

LIVING FOR OTHERS

Man does not live for himself alone in this mortal body, in order to work on its account, but also for all men on earth; nay, he lives only for others, and not for himself. For it is to this end that he brings his own body into subjection, that he may be able to serve others more sincerely and more freely. . . . Thus it is impossible that he should take his ease in this life, and not work for the good of his neighbours, since he must needs speak, act, and converse among men, just as Christ was made in the likeness of men and found in fashion as a man, and had His conversation among men. Yet a Christian has need of none of these things for justification and salvation, but in all his works he ought to entertain this view and look only to this object—that he may serve and be useful to others in all that he does, having nothing before his eyes but the necessities and the advantage of his neighbour. . . . It is the part of a Christian to take care of his own body for the very purpose that by its soundness and well-being he may be enabled to labour, and to acquire and preserve property, for the aid of those who are in want, that thus the stronger member may serve the weaker member, and we may be children of God, thoughtful and busy for one another, bearing one another's burdens, and so fulfilling the law of Christ. Here is the truly Christian life, here is faith really working by love, when a man applies himself with joy and love to the works of that freest servitude in which he serves others voluntarily and for nought, himself abundantly satisfied in the fulness and riches of his own faith.

CONFIDENCE IN GOD

When you know that you have, through Christ, a good and gracious God who will forgive your sins and remember them no more, and are now a child of eternal blessedness, a lord over heaven and earth with Christ, then you have nothing more to do than to go about your business and serve your neighbour.

A LIVING FAITH

Faith is a living, busy, active, mighty thing. It is impossible that it should not always be doing good. It asks not whether good works should be done, but before one asks it does them, and is always doing them.

ONE CHRISTIAN CHURCH

I believe that there is on earth, wide as the world is, not more than one holy general Christian Church, which is nothing else than the community or assembly of the saints. . . . I believe that in this community, or Christendom, all things are common, and each one shares the goods of the others, and none calls anything his own. Therefore all the prayers and good works of the entire community help me and every believer, and support and strengthen us at every time in life and death. So every one bears his brother's burden as St. Paul teaches.

FORGIVENESS OF SINS

Christ says that not alone in the Church is there forgiveness of sins, but that where two or three are gathered together in His name they shall have the right and the liberty to proclaim and promise to each other comfort and the forgiveness of sins.

*Selections from Concerning Christian Liberty***REAL FREEDOM**

A Christian man is the most free lord of all, and subject to none; a Christian man is the most dutiful servant of all, and subject to every one.

CHRISTIAN LIBERTY

One thing, and one thing alone, is necessary for life, justification and Christian liberty; and that is the most holy word of God, the Gospel of Christ.

THE ESSENTIAL THING

Let us therefore hold it for certain and firmly established, that the soul can do without everything, except the word of God, without which none at all of its wants are provided for. But, having the word, it is rich and wants for nothing; since that is the word of life, of truth, of light, of peace, of justification, of salvation, of joy, of liberty, of wisdom, of virtue, of grace, of glory, and of every good thing.

WHAT IS THE WORD?

But you will ask: What is this word; and by what means is it to

be used, since there are so many words of God? I answer, the Apostle Paul (Rom. 1) explains what it is, namely, the Gospel of God, concerning His Son, incarnate, suffering, risen, and glorified through the Spirit, the sanctifier.

PRIESTS FOR EVER

Nor are we only kings and the freest of all men, but also priests for ever, a dignity far higher than kingship, because by that priesthood we are worthy to appear before God, to pray for others, and to teach one another mutually the things which are of God.

ECCLESIASTICS

Here you will ask: If all who are in the Church are priests, by what character are those, whom we now call priests, to be distinguished from the laity? I reply: By use of these words, "priest," "clergy," "spiritual person," "ecclesiastic," an injustice has been done, since they have been transferred from the remaining body of Christians to those few, who are now, by a hurtful custom, called ecclesiastics.

INCREASING FAITH

Although, as I have said, inwardly, and according to the spirit, a man is amply enough justified by faith, having all that he requires to have, except that this very faith and abundance ought to increase from day to day, even till the future life; still he remains in this mortal life upon earth, in which it is necessary that he should rule his own body, and have intercourse with men. Here then works begin; here he must not take his ease; here he must give heed to exercise his body by fastings, watchings, labour, and other moderate discipline, so that it may be subdued to the spirit, and obey and conform itself to the inner man and faith, and not rebel against them nor hinder them, as is its nature to do if it is not kept under.

RIGHTEOUSNESS BEFORE GOD

Works, however, must not be done with any notion that by them a man can be justified before God—for faith, which alone is righteousness before God, will not bear with this false notion—but solely with this purpose, that the body may be brought into subjection, and be purified from its evil lusts, so that our eyes may be turned only to purging away those lusts.

Example of Adam and Eve before their fall—they needed work

not for justification—for they were perfect—but that he might not be unemployed.

WORKS OF A BELIEVER

So it is with the works of a believer. Being by his faith replaced afresh in Paradise and created anew, he does not need works for his justification, but that he may not be idle, but may keep his own body and work upon it. His works are to be done freely, with the sole object of pleasing God. Only we are not yet fully created anew in perfect faith and love; these require to be increased, not however through works, but through themselves.

GOOD PERSON

Thus it is always necessary that the substance or person should be good before any good works can be done, and that good works should follow and proceed from a good person.

GOOD WORKS

We do not then reject good works; nay, we embrace them and teach them in the highest degree. It is not on their own account that we condemn them, but on account of their impious addition to them, and the perverse notion of seeking justification by them. These things cause them to be only good in outward show, but in reality not good; since by them men are deceived and deceive others, like ravening wolves in sheep's clothing.

TRULY CHRISTIAN LIFE

Here is the truly Christian life; here is faith really working by love; when a man applies himself with joy and love to the works of that freest servitude, in which he serves others voluntarily and for naught; himself abundantly satisfied in the fulness and riches of his own faith.

FRUITS OF FAITH

Thus from faith flow forth love and joy in the Lord, and from love a cheerful, willing, free spirit, disposed to serve our neighbour voluntarily, without taking any account of gratitude or ingratitude, praise or blame, gain or loss.

HELPING NEIGHBORS

And as our heavenly Father has freely helped us in Christ, so ought

we freely to help our neighbour by our body and works, and each should become to the other a sort of Christ, so that we may be mutually Christs, and that the same Christ may be in all of us; that is, that we may be truly Christian.

LIVING IN CHRIST

We conclude therefore that a Christian man does not live in himself, but in Christ and in his neighbour, or else he is no Christian; in Christ by faith, in his neighbour by love. By faith he is carried upwards above himself to his neighbour, still always abiding in God and His love, as Christ says: "Verily I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

CONCERNING LIBERTY

This much concerning liberty, which, as you see, is a true and spiritual liberty, making our hearts free from all sins, laws, and commandments—as Paul says: "The law is not made for a righteous man" (I Tim. 1:9)—and one which surpasses every other and outward liberty, as far as heaven is above earth. May Christ make us to understand and preserve this liberty. Amen.

Selection from Address to the Nobility

PATH OF DUTY

In all, however, that I have said above, my object has been to show how much good temporal authority might do, and what should be the duty of all authorities, so that every man might learn what a terrible thing it is to rule and to have the chief place.

I dare say I have sung a lofty strain, that I have proposed many things that will be thought impossible, and attacked many points sharply. But what was I to do? I was bound to say this: if I had the power, this is what I would do.

Biographical Note by Theodore Beza

CALVIN was of middling stature, of a pale and dark complexion; his eyes, which betokened the sagacity of his intellect, retained their brilliancy to the last. In conformity with his singular modesty, he observed in his dress a just medium between over-nicety and slovenliness; in like manner with regard to his diet, as he was far removed from luxury, so on the other hand his frugality was decent. He ate but little, and for many years together took but one meal a day, alleging his bad digestion. He gave but little time to sleep.

His memory was almost incredible, insomuch that he would immediately recognise persons whom he had seen but once, and that many years previously. When employed in dictating, he could resume the thread of his discourse without being prompted, after having been interrupted for several hours; and though overwhelmed with business, he never forgot anything appertaining to his office. His judgment was so exact, that it often bore the appearance of prophecy; nor do I remember an instance of any one having been misled who followed his advice. He was sparing of his words, and despised what is eloquence. Yet he was anything but an unskilful writer; and though his works are more voluminous than those of any other author in the memory of ourselves or of our fathers, yet no theologian has yet existed whose style is characterised by greater purity, force, and judgment. His youthful studies, and a natural acuteness of intellect, strengthened by the habit of dictating, made him never at a loss for weighty and apposite language, and he wrote very much as he spoke. Retaining to the last the doctrine which he had taught in his youth, he had no retractations to make; a thing that can be affirmed of but few theologians of our age.

Though naturally grave, yet in society nobody was more cheerful. He was very tolerant of those vices which spring from the natural infirmity of men; so that he neither shamed nor frightened the

weaker brethren by importunate reprehension, nor on the other hand nourished their faults by connivance or flattery. He was as great an enemy of adulation, pretence, and dishonesty, particularly where religion was concerned, as he was a sincere friend of truth, simplicity, and candour. From temperament he was somewhat prone to anger, a failing which was increased by the laborious life he led. Yet the spirit of God had taught him so to govern his wrath, that no expression unworthy of a good man ever fell from his lips; and much less did he proceed to greater extremities: nor indeed was he easily excited to anger, except when religion was in question, or when he had to deal with the obstinate.

That so many virtues, both public and private, should have so numerous enemies, will surprise no one who has read the history of those men who, even among heathen nations, have been eminent for their love of what seemed to them to be virtue: far less, then, should it excite our wonder that so unflinching an asserter of the sound doctrine, so constant a follower of purity of life, should have been so rancorously opposed both at home and abroad. We should rather be astonished how one man was able, like a sort of Christian Hercules, to overcome so many monsters by the use of that strong club, the word of God. The numerous adversaries raised up against him by Satan—amongst whom were none but those who had also declared war against religion and probity—were but so many trophies of victory which the Lord granted to his servant. By them Calvin was painted as a heretic; as if, forsooth, Christ himself had not been reproached with the same appellation, and that, too, by the priests. It is true that the Genevese banished him; but they also recalled him; and what was the fate of the Apostles, of Athanasius, of Chrysostom?

Many other reproaches are heaped upon him; but of what kind? He was ambitious, forsooth; nay, he even aimed at establishing a new papacy: this is the charge brought against a man who preferred this method of life, this republic, in a word, this church, which I may truly call the very workshop of poverty, before everything else! Or is he charged with avarice? When all his goods, his library included, which fetched a good price, scarcely amounted to 300 gold crowns. So that he himself spoke no less truly than appropriately when, in refuting this most shameful calumny, he observed: "If I cannot per-

suade certain persons during my lifetime that I am no lover of money, at least it will be proved at my death." The council can testify that though his stipend was very slender, he was so far from being discontented with it that he pertinaciously refused any increase.

Others reproach him with his brother Anthony's getting divorced from his first wife, on account of adultery. But what would they have said, had he continued to cherish an adulteress? And if the disgrace of this shameless woman is to fall upon him, what will become of Jacob, of David, nay of the very family of the Son of God, who himself plainly noted one of them as devil? The many proofs he has left of his labours show how much he indulged in luxury and pleasure. Some scruple not to affirm, and even to write, that he reigned supreme at Geneva, both in church and state, and even sat in the judgment-seat. Others have a story how he got a living man to represent a corpse, in order to raise him from the dead: which is as rank a falsehood as to call him the Pope of Rome, as that rhapsodist of the Sorbonne, Claude Despençe, dared to give out in a most calumnious book. But what can shame such men? Charges like these stand in no need of refutation either with those who knew this great man when living, or with that judicious portion of posterity that shall estimate his character by his writings.

Having here faithfully recorded the history of his earthly career, of which I have been an eye-witness for the space of sixteen years, I think myself well entitled to affirm, that in him was proposed for the imitation of us all a most beautiful example of a truly Christian life and death; and one which it may be as easy to calumniate as it would be difficult to follow.—1558

Selections from Institutes of the Christian Religion

PERFECTIONS OF GOD

... a sense of our ignorance, vanity, poverty, infirmity, depravity, and corruption, leads us to perceive and acknowledge that in the Lord alone are to be found true wisdom, solid strength, perfect goodness, and unspotted righteousness; and so, by our imperfections, we are excited to a consideration of the perfections of God.

On the other hand, it is plain that no man can arrive at the true

knowledge of himself, without having first contemplated the divine character, and then descended to the consideration of his own.

GRACE OF RECONCILIATION

For though, in the present ruined state of human nature, no man will ever perceive God to be a Father, or the Author of salvation, or in any respect propitious, but as pacified by the mediation of Christ; yet it is one thing to understand, that God our Maker supports us by his power, governs us by his providence, nourishes us by his goodness, and follows us with blessings of every kind, and another to embrace the grace of reconciliation proposed to us in Christ.

PURE RELIGION

See, then, the nature of pure and genuine religion. It consists in faith, united with a serious fear of God, comprehending a voluntary reverence, and producing legitimate worship agreeable to the injunctions of the law. And this requires to be the more carefully remarked, because men in general render to God a formal worship, but very few truly reverence him; while great ostentation in ceremonies is universally displayed, but sincerity of heart is rarely to be found.

KNOWLEDGE OF GOD

As the perfection of a happy life consists in the knowledge of God, that no man might be precluded from attaining felicity, God hath not only sown in the minds of men the seed of religion, already mentioned, but hath manifested himself in the formation of every part of the world, and daily presents himself to public view, in such a manner, that they cannot open their eyes without being constrained to behold him.

INNUMERABLE PROOFS

Of his wonderful wisdom, both heaven and earth contain innumerable proofs; not only those more abstruse things, which are the subjects of astronomy, medicine, and the whole science of physics, but those things which force themselves on the view of the most illiterate of mankind, so that they cannot open their eyes without being constrained to witness them.

GOD'S PERFECTIONS

In the second species of his works, such as happen out of the ordinary course of nature, the proofs of his perfections are equally clear. For he so regulates his providence in the government of human society, that, while he exhibits, in innumerable ways, his benignity and beneficence to all, he likewise declares, by evident and daily indications, his clemency to the pious, and his severity to the wicked and ungodly.

FUTURE LIFE

Now, such a knowledge ought not only to excite us to the worship of God, but likewise to awaken and arouse us to the hope of a future life. For when we consider, that the specimens given by the Lord, both of his clemency and of his severity, are only begun, and not completed, we certainly should esteem these as preludes to greater things, of which the manifestation and full exhibition are deferred to another life.

LIGHT OF SCRIPTURE

For, as persons who are old, or whose eyes are by any means become dim, if you show them the most beautiful book, though they perceive something written, but can scarcely read two words together, yet, by the assistance of spectacles, will begin to read distinctly,—so the Scripture, collecting in our minds the otherwise confused notions of Deity, dispels the darkness, and gives us a clear view of the true God. This, then, is a singular favour, that, in the instruction of the Church, God not only uses mute teachers, but even opens his own sacred mouth; not only proclaims that some God ought to be worshipped, but at the same time pronounces himself to be the Being to whom this worship is due; and not only teaches the elect to raise their view to the Deity, but also exhibits himself as the object of their contemplation. This method he hath observed toward his Church from the beginning, beside those common lessons of instruction, to afford them also his word; which furnishes a more correct and certain criterion to distinguish him from all fictitious deities.

REVELATION OF GOD

But, whether God revealed himself to the patriarchs by oracles and

visions, or suggested, by means of the ministry of men, what should be handed down by tradition to their posterity, it is beyond a doubt that their minds were impressed with a firm assurance of the doctrine, so that they were persuaded and convinced that the information they had received came from God.

DIVINE ORIGIN

But since we are not favoured with daily oracles from heaven, and since it is only in the Scriptures that the Lord hath been pleased to preserve his truth in perpetual remembrance, it obtains the same complete credit and authority with believers, when they are satisfied of its divine origin, as if they heard the very words pronounced by God himself.

BEFORE THE CHURCH

For if the Christian Church has been from the beginning founded on the writings of the prophets and the preaching of the apostles, wherever that doctrine is found, the approbation of it has certainly preceded the formation of the Church; since without it the Church itself had never existed.

GOD AS AUTHOR

It must be maintained, as I have before asserted, that we are not established in the belief of the doctrine till we are indubitably persuaded that God is its Author. The principal proof, therefore, of the Scriptures is every where derived from the character of the Divine Speaker.

TAUGHT BY THE SPIRIT

Let it be considered, then, as an undeniable truth, that they who have been inwardly taught by the Spirit, feel an entire acquiescence in the Scripture, and that it is self-authenticated, carrying with it its own evidence, and ought not to be made the subject of demonstration and arguments from reason; but it obtains the credit which it deserves with us by the testimony of the Spirit.

OFFICE OF THE SPIRIT

The office of the Spirit, then, which is promised to us, is not to feign new and unheard of revelations, or to coin a new system of doctrine, which would seduce us from the received doctrine of the

Gospel, but to seal to our minds the same doctrine which the Gospel delivers.

READING THE SCRIPTURE

Hence we readily understand that it is incumbent on us diligently to read and attend to the Scripture, if we would receive any advantage or satisfaction from the Spirit of God, . . . but, on the contrary, that if any spirit, neglecting the wisdom of the word of God, obtrude on us another doctrine, he ought justly to be suspected of vanity and falsehood.

WORD AND SPIRIT

For the Lord hath established a kind of mutual connection between the certainty of his word and of his Spirit; so that our minds are filled with a solid reverence for the word, when by light of the Spirit we are enabled therein to behold the Divine countenance; and, on the other hand, without the least fear of mistake, we gladly receive the Spirit, when we recognize him in his image, that is, in the word.

IMMORTAL SOUL

That man consists of soul and body, ought not to be controverted.

By the "soul" I understand an immortal, yet created essence, which is the nobler part of him.

SPIRITUAL PUNISHMENT

For the body is not affected by a fear of spiritual punishment; that falls only on the soul; whence it follows, that it is possessed of an essence. Now, the very knowledge of God sufficiently proves the immortality of the soul, which rises above the world, since an evanescent breath of inspiration could not arrive at the fountain of life. Lastly, the many noble faculties with which the human mind is adorned, and which loudly proclaim that something Divine is inscribed on it, are so many testimonies of its immortal essence.

IMAGE OF GOD

A solid proof of this point may also be gathered from man being said to be created in the image of God.

Though the soul, therefore, is not the whole man, yet there is no absurdity in calling him the image of God with relation to the soul;

although I retain the principle which I have just laid down, that the image of God includes all the excellence in which the nature of man surpasses all the other species of animals. This term, therefore, denotes the integrity which Adam possessed, when he was endued with a right understanding, when he had affections regulated by reasons, and all his senses governed in proper order, and when, in the excellency of his nature, he truly resembled the excellence of his Creator.

NO SOLID FOUNDATION

But, lest any one should suppose a man to be truly happy, when he is admitted to possess such powerful energies for the discovery of truth relating to the elements of this world, it must likewise be added, that all that faculty of understanding, and the understanding which is the consequence of it, is, in the sight of God, a fleeting and transitory thing, where there is not a solid foundation of truth.

DESTITUTE NATURE

If we were firmly persuaded of what, indeed, ought not to be questioned, that our nature is destitute of all those things which our heavenly Father confers on his elect through the Spirit of regeneration, here would be no cause of hesitation.

RENEWED MIND

It must be concluded, therefore, that there is no admission into the kingdom of God, but for him whose mind has been renewed by the illumination of the Holy Spirit.

NEW BIRTH OF THE SOUL

Now, a new birth of the soul requires not a correction of some portion of it, but an entire renovation. And this is confirmed by the antithesis in both places; for there is such a comparison between the flesh and the spirit, that there is no medium left. Therefore, every thing in man that is not spiritual, is, according to this mode of reasoning, denominated carnal. But we have nothing of the spirit except by regeneration. Whatever, therefore, we have from nature is carnal.

CONDEMNATION

Equally severe is the condemnation of the heart, when it is called "deceitful above all things, and desperately wicked."

TOTAL DEPRAVITY

Let this, then, be admitted, that men are such as they are here described, not only by corrupt habits, but also by a depravity of nature; for otherwise the reasoning of the Apostle could not be supported, "that there is no salvation for man but from the mercy of God; since in himself he is in a ruined and desperate condition."

ROOM FOR DIVINE GRACE

But here we ought to remember, that amidst this corruption of nature there is some room for Divine grace, not to purify it, but internally to restrain its operations. For should the Lord permit the minds of all men to give up the reins to every lawless passion, there certainly would not be an individual in the world, whose actions would not evince all the crimes, for which Paul condemns human nature in general, to be most truly applicable to him.

PURSUIT OF RIGHTEOUSNESS

God begins the good work in us by exciting in our hearts a love, desire, and ardent pursuit of righteousness; or, to speak more properly, by bending, forming, and directing our hearts towards righteousness; but he completes it, by confirming us to perseverance.

TRANSFORMATION

If, therefore, when God converts us to the pursuit of rectitude, this change is like the transformation of a stone into flesh, it follows, that whatever belongs to our own will is removed, and what succeeds to it is entirely from God. The will, I say, is removed, not considered as the will, because, in the conversion of man, the properties of our original nature remain entire. I assert also, that it is created anew, not that the will then begins to exist, but that it is then converted from an evil into a good one.

GUIDANCE OF GRACE

As it is preceded by grace, I allow you to style it an attendant; but since its reformation is the work of the Lord, it is wrong to attribute to man a voluntary obedience in following the guidance of grace.

RENOVATED WILL

For it always follows, that nothing good proceeds from our will

till it be renovated; and that after its renovation, as far as it is good, it is from God, and not from ourselves.

PRIVILEGE OF THE ELECT

Men are to be taught, indeed, that the Divine benignity is free to all who seek it, without any exception; but since none begin to seek it, but those who have been inspired by heavenly grace, not even this diminutive portion ought to be taken from his praise. This is the privilege of the elect, that, being regenerated by the Spirit of God, they are led and governed by his direction.

MAJESTY OF HIS LAW

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

The first object of attention in making laws is to guard against their being abrogated by contempt. Therefore God in the first place provided, that the majesty of his law, which he is about to deliver, may never fall into contempt.

SOLE PRE-EMINENCE

Having firmly established the authority of his law, he publishes the first commandment, "That we should have no other gods before him." The end of this precept is, that God chooses to have the sole pre-eminence, and to enjoy undiminished his authority among his people. To produce this end, he enjoins us to keep at a distance from all impiety and superstition, by which we should either diminish or obscure the glory of his Deity; and for the same reason he directs us to worship and adore him in the exercise of true piety.

SPIRITUAL WORSHIP

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them.

As in the preceding commandment the Lord has declared himself to be the one God, besides whom no other deities ought to be imagined or worshipped, so in this he more clearly reveals his nature, and the kind of worship with which he ought to be honored, that we may not dare to form any carnal conceptions of him. The end,

therefore, of this precept is, that he will not have his legitimate worship profaned with superstitious rites. Wherefore, in a word, he calls us off, and wholly abstracts us from carnal observances, which our foolish minds are accustomed to devise, when they conceive of God according to the grossness of their own apprehensions; and therefore he calls us to the service which rightfully belongs to him; that is, the spiritual worship which he has instituted.

RELIGIOUS VENERATION

Thou shalt not take the name of the Lord thy God in vain.

The end of this precept is, that the Lord will have the majesty of his name to be held inviolably sacred by us. The substance of the command therefore is, that we ought not to profane that name by a contemptuous or irreverent use of it. This prohibition necessarily implies an injunction, that we studiously and carefully treat it with religious veneration.

MEDITATION ON THE KINGDOM

Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work.

The end of this precept is, that, being dead to our own affections and works, we should meditate on the kingdom of God, and be exercised in that meditation in the observance of his institutions. But, as it has an aspect peculiar and distinct from the others, it requires a little different kind of exposition. The fathers frequently call it a *shadowy commandment*, because it contains the external observance of the day, which was abolished with the rest of the figures at the advent of Christ.

SPIRITUAL REST

And there is much truth in their observation; but it reaches only half of the subject. Wherefore it is necessary to seek further for an exposition, and to consider three causes, on which I think I have observed this commandment to rest. For it was the design of the heavenly Lawgiver, under the rest of the seventh day, to give the people of Israel a figure of spiritual rest, by which the faithful ought to refrain from their own works, in order to leave God to work within them. His design was, secondly, that there should be a

stated day, on which they might assemble together to hear the law and perform the ceremonies, or at least which they might especially devote to meditations on his works; that by this recollection they might be led to the exercise of piety. Thirdly, he thought it right that servants and persons living under the jurisdiction of others, should be indulged with a day of rest that they might enjoy some remission from their labour.

WORTHY OF OBEDIENCE

Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

The end of this precept is, that since the Lord God desires the preservation of the order he has completed, the degrees of pre-eminence fixed by him ought to be inviolably preserved. The sum of it, therefore, will be, that we should reverence them whom God has exalted to any authority over us, and should render them honour, obedience, and gratitude. Whence follows a prohibition to derogate from their dignity by contempt, obstinacy, or ingratitude.

SPECIAL KIND OF OBEDIENCE

But it must be remarked by the way, that we are commanded to obey them only "in the Lord," and this is evident from the foundation before laid; for they preside in that station to which the Lord has exalted them by communicating to them a portion of his honour. Wherefore the submission exercised towards them ought to be a step towards honouring the Supreme Father. Therefore, if they instigate us to any transgression of the law, we may justly consider them not as parents, but as strangers, who attempt to seduce us from obedience to our real Father. The same observation is applicable to princes, lords, and superiors of every description. For it is infamous and absurd, that their eminence should avail to depreciate the pre-eminence of God, upon which it depends, and to which it ought to conduct us.

NO VIOLENCE OR INJUSTICE

Thou shalt not kill.

The end of this precept is, that since God has connected mankind together in a kind of unity, every man ought to consider himself as charged with the safety of all. In short, then, all violence and in-

justice, and every kind of mischief, which may injure the body of our neighbour, are forbidden to us. And therefore we are enjoined, if it be in our power, to assist in protecting the lives of our neighbours; to exert ourselves with fidelity for this purpose; to procure those things which conduce to their tranquillity; to be vigilant in shielding them from injuries; and in cases of danger to afford them our assistance. If we remember that this is the language of the Divine Legislator, we should consider, at the same time, that he intends this rule to govern the soul.

CHASTITY AND PURITY

Thou shalt not commit adultery.

The end of this precept is, that because God loves chastity and purity, we ought to depart from all uncleanness. The sum of it therefore is, that we ought not to be polluted by any carnal impurity, or libidinous intemperance. To this prohibition corresponds the affirmative injunction, that every part of our lives ought to be regulated by chastity and continence. But he expressly forbids adultery, to which all incontinence tends.

ABOMINATION TO GOD

Thou shalt not steal.

The end of this precept is, that, as injustice is an abomination to God, every man may possess what belongs to him. The sum of it, then is, that we are forbidden to covet the property of others, and are therefore enjoined faithfully to use our endeavours to preserve to every man what justly belongs to him. For we ought to consider, that what a man possesses has fallen to his lot, not by a fortuitous contingency, but by the distribution of the supreme Lord of all; and that therefore no man can be deprived of his possessions by criminal methods, without an injury being done to the Divine dispenser of them.

THY NEIGHBOR

Thou shalt not bear false witness against thy neighbour.

The end of this precept is, that because God, who is truth itself, execrates a lie, we ought to preserve the truth without the least disguise. The sum of it therefore is, that we neither violate the character of any man, either by calumnies or by false accusations, nor dis-

truss him in his property by falsehood, nor injure him by detraction or impertinence. This prohibition is connected with an injunction to do all the service we can to every man, by affirming the truth for the protection of his reputation and his property.

BENEFIT AND ADVANTAGE

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

The end of this precept is, that, since it is the will of God that our whole soul should be under the influence of love, every desire inconsistent with charity ought to be expelled from our minds. The sum, then, will be, that no thought should obtrude itself upon us, which would excite in our minds any desire that is noxious, and tends to the detriment of another. To which corresponds the affirmative precept, that all our conceptions, deliberations, resolutions, and undertakings, ought to be consistent with the benefit and advantage of our neighbours.

CHRIST'S DEMONSTRATION

Now, since Christ has demonstrated, in the parable of the Samaritan, that the word "neighbour" comprehends every man, even the greatest stranger, we have no reason to limit the commandment of love to our relations or friends.

NO DIFFERENCES

But I assert, that the whole human race, without any exception, should be comprehended in the same affection of love, and that in this respect there is no difference between the barbarian and the Grecian, the worthy and unworthy, the friend and the foe; for they are to be considered in God, and not in themselves, and whenever we deviate from this view of the subject, it is no wonder if we fall into many errors.

SON OF GOD

Let any one tell me, how that man merited the honour of being assumed into one person with the Word, who is coeternal with the Father, and so becoming the only begotten Son of God. Thus the fountain of Grace appears in our Head, and from him diffuses its

streams through all his members according to their respective capacities.

MERIT OF CHRIST

When we speak of the merit of Christ, therefore, we do not consider him as the origin of it, but we ascend to the ordination of God, which is the first cause; because it was of his mere good pleasure, that God appointed him Mediator to procure salvation for us. And thus it betrays ignorance to oppose the merit of Christ to the mercy of God. For it is a common maxim, that between two things, of which one succeeds or is subordinate to the other, there be no opposition. There is no reason, therefore, why the justification of men should not be gratuitous from the mere mercy of God, and why at the same time, the merit of Christ should not intervene, which is subservient to the mercy of God. But to our works are directly and equally opposed the gratuitous favour of God and the obedience of Christ, each in its respective place. For Christ could merit nothing except by the good pleasure of God, by which he had been predestined to appease the Divine wrath by his sacrifice, and to abolish our transgressions by his obedience. To conclude, since the merit of Christ depends solely on the grace of God, which appointed this method of salvation for us, therefore his merit and that grace are with equal propriety opposed to all the righteousness of men.

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Francis de Sales

Biographical Note by Henry Benedict Mackey

WHAT S. Thomas and the grand theologians have done for learned men, S. Francis has done for the general people. He ever seems to have little ones in his mind, to be speaking and writing for them. We see the leading of the same spirit which made him love to preach to children, and to nuns, and to the poor country people; which made him keep in his own establishment and teach with his own lips the poor deaf-mute of whom we read in his life. It is in great measure this spirit which gives him such an affinity with our age in that sympathy with the weak and miserable which is one of its best and noblest tendencies. And here again we have a striking proof of his genius. "It is perhaps harder," say the Ballandists in their petition for his Doctorate (XXXV), "to write correctly on dogmatic, moral, and ascetic subjects in such a way as to be understood by the unlearned and not despised by the learned, than to compose the greater works of theology; it is a difficulty only overcome by the best men."

The same calm sanctity, the same heavenly wisdom, the same charisma of sweetness, pervade all his works, but as a controversialist, as a champion of the Church, he here puts on that martial bearing, takes up those mighty weapons, proper to inspire confidence into his comrades and to make his enemies quail before him.

It is remarkable that after a sleep of ten generations the Saint should appear first to preach again his true words in a country so similar to that for which they were first preached and providentially written. And though the heresy is more inveterate, yet it is therefore the more excusable, and he comes, as he did not come to the Chablais, first recommended by his moral and devotional teaching. It is providential, too, that he should wait so long, that he should

slumber during the fierce Gallican and Jansenist struggles of the seventeenth and eighteenth centuries, that his words on these controverted matters should up to now be so doubtful that neither friend nor foe could safely dare to quote them. He appears like an ancient record, or rather like an ancient Prophet, to witness to the plain and simple belief of the Church in the days before these storms arose; to prove to us that the Church's exclusive right to teach, the necessity of having Mission from her, the evilness of heresy, the supremacy and infallibility of the Pope are not inventions, not doctrines of to-day or yesterday, but the perpetual and necessary truths of Catholic faith. And this is the particular excellence of S. Francis: he defends the Church from accusations of falseness, but indirectly he still more fully clears her doctrines of the charge of novelty.

. . . There is no Doctor who better represents the true Catholic supernatural spirit, far removed from rationalism on the one hand, from superstition and fanaticism on the other. Instead of being an extremist, as Gallicans would nickname true believers, he was accused in his own time, of lessening the fulness of Catholic doctrine. He says. "It will be seen that I deny a thousand impieties attributed to Catholics: this is not in order to escape from the difficulty, as some have said, but to follow the holy intention of the Church." He preaches the full but simple Catholic truth.—1886

Selections from Introduction to the Devout Life

DEFINITION OF DEVOTION

. . . devotion is simply a spiritual activity and liveliness by means of which Divine Love works in us, and causes us to work briskly and lovingly; and just as charity leads us to a general practise of all God's Commandments, so devotion leads us to practise them readily and diligently.

HIGH DEGREE OF LOVE

Forasmuch as devotion consists in a high degree of real love, it not only makes us ready, active, and diligent in following all God's Commands, but it also excites us to be ready and loving in performing as many good works as possible.

CONVERTED SINNER

Even as a man just recovering from illness, walks only so far as he is obliged to go, with a slow and weary step, so the converted sinner journeys along as far as God commands him, but slowly and wearily, until he attains a true spirit of devotion, and then, like a sound man, he not only gets along, but he runs and leaps in the way of God's Commandments, and hastens gladly along the paths of heavenly counsels and inspirations.

SPIRITUAL FIRE

The difference between love and devotion is just that which exists between fire and flame; love being a spiritual fire which becomes devotion when it is fanned into a flame; and what devotion adds to the fire of love is that flame which makes it eager, energetic and diligent, not merely in obeying God's Commandments, but in fulfilling His Divine Counsels and inspirations.

HAPPY DEVOTIONAL LIFE

. . . a devout life is very sweet, very happy, and very lovable.

REAL SPIRITUAL SWEETNESS

. . . devotion is the real spiritual sweetness which takes away all bitterness from mortifications; and prevents consolations from disagreeing with the soul: it cures the poor of sadness, and the rich of presumption; it keeps the oppressed from feeling desolate, and the prosperous from insolence; it averts sadness from the lonely, and dissipation from social life; it is as warmth in winter and refreshing dew in summer; it knows how to abound and how to suffer want; how to profit alike by honour and contempt; it accepts gladness and sadness with an even mind, and fills men's hearts with a wondrous sweetness.

CHRISTIAN FRUIT

When God created the world He commanded each tree to bear fruit after its kind; and even so He bids Christians, the living trees of His Church, to bring forth fruits of devotion, each one according to his kind and vocation.

INFLUENCE OF DEVOTION

Throw precious stones into honey, and each will grow more brilliant according to its several colour: and in like manner everybody ful-

finds his special calling better when subject to the influence of devotion.

FAITHFUL FRIEND

. . . we specially need a faithful friend, who will guide us by his counsel and advise, thereby guarding us against the deceits and snares of the Evil One: he will be as a storehouse of wisdom to us in our sorrows, trials and falls; he will be as a healing balm to stay and soothe our heart in the time of spiritual sickness, he will shield us from evil, and confirm that which is good in us, and when we fall through infirmity, he will avert the deadly nature of the evil, and raise us up again.

WORLD LOOKS ON

The world, looking on, sees that devout persons fast, watch and pray, endure injury patiently, minister to the sick and poor, restrain their temper, check and subdue their passions, deny themselves in all sensual indulgence, and do many other things which in themselves are hard and difficult. But the world sees nothing of that inward, heartfelt devotion which makes all these actions pleasant and easy. Watch a bee hovering over the mountain thyme; the juices it gathers are bitter, but the bee turns them all to honey, and so tells the worldling, that though the devout soul finds bitter herbs along its path of devotion, they are all turned to sweetness and pleasantness as it treads; and the martyrs have counted fire, sword, and rock but as perfumed flowers by reason of their devotion. And if devotion can sweeten such cruel torments, and even death itself, how much more will it give a charm to ordinary good deeds?

SPIRITUAL HEALTH

The very first step towards spiritual health is to be purged from our sinful humours. . . . The ordinary purification, whether of body or soul, is only accomplished by slow degrees, step by step, gradually and painfully.

BY DEGREES

The soul which rises from out of sin to a devout life has been compared to the dawn, which does not banish darkness suddenly, but by degrees.

SURE CURE

That cure which is gradually effected is always the surest; and spiritual maladies, like those of the body, are wont to come on horseback and express, while they depart slowly and on foot.

REMAINING IMPERFECTIONS

It is a woeful thing to see souls beginning to chafe and grow disheartened because they find themselves still subject to imperfection after having made some attempt at leading a devout life, and well-nigh yielding to the temptation to give up in despair and fall back; but, on the other hand, there is an extreme danger surrounding those souls who, through the opposite temptation, are disposed to imagine themselves purified from all imperfection at the very outset of their purgation; who count themselves as full-grown almost before they are born, and seek to fly before they have wings.

HINDERING THE SOUL

It is a pity to sow the seed of vain and foolish tastes in the soil of your heart, taking up the place of better things, and hindering the soul from cultivating good dispositions.

BEWARE OF FATNESS

When a stag has waxed fat he hides himself amid the thicket, conscious that his fleetness is impaired should he be in need to fly: and so the human heart which is cumbered with useless, superfluous, dangerous attachments, becomes incapacitated for that earnest following after God which is the true life of devotion.

CONQUERING VICIOUS HABITS

There is no disposition so good but it may be made bad by dint of vicious habits, and neither is there any natural disposition so perverse but that it may be conquered and overcome by God's Grace primarily, and then by our earnest diligent endeavour.

SPIRITUAL LANGUOR

Be sure, beloved, that if you seek to lead a devout life, you must not merely forsake sin; but you must further cleanse your heart from all affections pertaining to sin; for, to say nothing of the danger of a relapse, these wretched affections will perpetually enfeeble your

mind, and clog it, so that you will be unable to be diligent, ready and frequent in good works, wherein nevertheless lies the very essence of all true devotion. Souls which, in spite of having forsaken sin, yet retain such likings and longings, remind us of those persons who, without being actually ill, are pale and sickly, languid in all they do, eating without appetite, sleeping without refreshment, laughing without mirth, dragging themselves about rather than walking briskly. Such souls as I have described lose all the grace of their good deeds, which are probably few and feeble, through their spiritual languor.

PRAYER OPENS THE UNDERSTANDING

Prayer opens the understanding to the brightness of Divine Light, and the will to the warmth of Heavenly Love; nothing can so effectually purify the mind from its many ignorances, or the will from its perverse affections. It is as a healing water which causes the roots of our good desires to send forth fresh shoots, which washes away the soul's imperfections, and allays the thirst of passion.

EARNEST MENTAL PRAYER

. . . especially I commend earnest mental prayer to you, more particularly such as bears upon the Life and Passion of our Lord. If you contemplate Him frequently in meditation, your whole soul will be filled with Him, you will grow in His Likeness, and your actions will be moulded on His.

QUIET MEDITATION

If you can make your meditation quietly in church, it will be well, and no one, father or mother, husband or wife, can object to some time spent there, and very probably you could not secure a time so free from interruption at home.

PRESENCE OF GOD

Begin all prayer, whether mental or vocal, by an act of the Presence of God. If you observe this rule strictly, you will soon see how useful it is.

LORD'S PRAYER

The Lord's Prayer said devoutly is worth more than many prayers hurried over.

MENTAL PRAYER

If, while saying vocal prayers, your heart feels drawn to mental prayer, do not resist it, but calmly let your mind fall into that channel, without troubling because you have not finished your appointed vocal prayers. The mental prayer you have substituted for them is more acceptable to God, and more profitable to your soul.

BOUQUET OF DEVOTION

I bid you gather a little bouquet of devotion, and what I mean is this. When walking in a beautiful garden most people are wont to gather a few flowers as they go, which they keep, and enjoy their scent during the day. So, when the mind explores some Mystery in meditation, it is well to pick out one or more points that have specially arrested the attention, and are more likely to be helpful to you through the day, and this should be done at once before quitting the subject of your meditation.

GOOD DESIRES IN THE WILL

Meditation excites good desires in the will, or sensitive part of the soul, such as love of God and of our neighbour, a craving for the glory of Heaven, zeal for the salvation of others, imitation of our Lord's Example, compassion, thanksgiving, fear of God's Goodness and Mercy, shame for our past life; and in all such affections you should pour out your soul as much as possible.

FRUIT OF MEDITATION

Above all things, beloved, strive when your meditation is ended to retain the thoughts and resolutions you have made as your earnest practise throughout the day. This is the real fruit of meditation, without which it is apt to be unprofitable, if not actually harmful, inasmuch as to dwell upon virtues without practising them tends to puff us up with unrealities, until we begin to fancy ourselves all that we have meditated upon and resolved to be; which is all very well if our resolutions are earnest and substantial, but on the contrary hollow and dangerous if they are not put in practise. You must then diligently endeavor to carry out your resolutions, and seek for all opportunities, great or small. For instance, if your resolution was to win over those who oppose you by gentleness, seek through

the day any occasion of meeting such persons kindly, and if none offers, strive to speak well of them, and pray for them.

SWEET TO THE SOUL

If it pleases God's Divine Majesty to speak to us, and discourse in our hearts by His Holy Inspirations and inward consolations, it is doubtless a great honour, and very sweet to our soul; but if He does not vouchsafe such favours, but makes as though He saw us not, as though we were not in His Presence, nevertheless we must not quit it, but on the contrary we must remain calmly and devoutly before Him, and He is certain to accept our patient waiting, and give heed to our assiduity and perseverance; so that another time He will impart to us His consolation, and let us taste all the sweetness of holy meditation. But even were it not so, let us, beloved, be satisfied with the privilege of being in His Presence and seen of Him.

EVER-PRESENT SOLITUDE

Be sure . . . that while externally occupied with business and social duties, you frequently retire within the solitude of your own heart. That solitude need not be in any way hindered by the crowds which surround you; they surround your body, not your soul, and your heart remains alone in the Sole Presence of God.

DEVOTION TO GOD'S WORD

Cultivate a special devotion to God's Word, whether studied privately or in public; always listen to it with attention and reverence, strive to profit by it, and do not let it fall to the ground, but receive it within your heart as a precious balm. . . . Remember that our Lord receives our words of prayer according to the way in which we receive His words in teaching.

GOOD BOOK

You should always have some good devout book at hand . . . and daily read some small portion attentively.

KEEP FREE OF SIN

. . . never allow your heart to abide heavy with sin, seeing that there is so sure and safe a remedy at hand.

CHRIST SPIRITUALLY PRESENT

It is said that Mithridates, King of Pontus, who invented the poison

called after him, mithridate, so thoroughly impregnated his system with it, that when eventually he tried to poison himself to avoid becoming the Roman's slave, he never could succeed. Our Saviour instituted the most holy Sacrament of the Eucharist, in which is spiritually present His Body and His Blood, in order that they who receive it might live for ever. And therefore whosoever receives it after due preparation, so strengthens the health and life of his soul, that it will protect him from being poisoned by any evil desires.

LOVE IN THE HEART

The queen bee never takes wing without being surrounded by all her subjects; even so Love never enters the heart but it is sure to bring all other virtues in its train.

RIGHTEOUS MAN

The righteous man is "like a tree planted by the water side, that will bring forth his fruit in due season"; inasmuch as Love, watering and refreshing the soul, causes it to bring forth good works, each in season as required.

UNIVERSAL VIRTUES

. . . there are virtues of universal account, which must not only be called into occasional action, but ought to spread their influence over everything. We do not very often come across opportunities for exercising strength, magnanimity, or magnificence; but gentleness, temperance, modesty, and humility, are graces which ought to colour everything we do. There may be virtues of a more exalted mould, but at all events these are the most continually called for in daily life. Sugar is better than salt, but we use salt more generally and oftener. Consequently, it is well to have a good and ready stock in hand of those general virtues of which we stand in so perpetual a need.

SOME SPECIAL AIM

It is well for everybody to select some special virtue at which to aim, not as neglecting any others, but as an object and pursuit to the mind.

CULTIVATING PATIENCE

Cassian relates how a certain devout maiden once besought S.

Athanasius to help her in cultivating the grace of patience; and he gave her a poor widow as companion who was cross, irritable, and altogether intolerable, and whose perpetual fretfulness gave the pious lady abundant opportunity of practising gentleness and patience.

MAKING PROGRESS IN VIRTUE

When we are beset by any particular vice, it is well as far as possible to make the opposite virtue our special aim, and turn everything to that account, so doing, we shall overcome our enemy, and meanwhile make progress in all virtue. Thus, if I am beset with pride or anger, I must above all else strive to cultivate humility and gentleness.

KIND OF REWARDS

. . . the King of Glory does not reward His servants according to the dignity of their office, but according to the humility and love with which they have exercised it.

GREATEST HAPPINESS

The greatest happiness of any one is "to possess his soul"; and the more perfect our patience, the more fully we do so possess our souls.

NO LIMIT FOR PATIENCE

Do not limit your patience to this or that kind of trial, but extend it universally to whatever God may send, or allow to befall you. . . . A really patient servant of God is as ready to bear inglorious troubles as those which are honourable. A brave man can easily bear with contempt, slander, and false accusation from an evil world; but to bear such injustice at the hands of good men, of friends and relations, is a great test of patience.

BREAD OF BITTERNESS

Bear in mind that the bee while making its honey lives upon a bitter food; and in like manner we can never make acts of gentleness and patience, or gather the honey of the truest virtues, better than while eating the bread of bitterness and enduring hardness. And just as the best honey is that made from thyme, a small and bitter herb, so that virtue which is practised amid bitterness and lowly sorrow is the best of all virtues.

TORMENTS ARE ROSES

Consider the pains which martyrs have endured, and think how even now many people are bearing afflictions beyond all measure greater than yours, and say, "Of a truth my trouble is comfort, my torments are but roses as compared to those whose life is a continual death, without solace, or aid, or consolation, borne down with a weight of grief tenfold greater than mine."

IMPATIENT OVER CONSEQUENCES

Be patient, not only with respect to the main trials which beset you, but also under the accidental and accessory annoyances which arise out of them. We often find people who imagine themselves ready to accept a trial in itself who are impatient of its consequences.

WHAT GOD SENDS

... we must patiently accept, not sickness only, but such sickness as God chooses to send, in the place, among the people, and subject to the circumstances which He ordains; and so with all other troubles. If any trouble comes upon you, use the remedies with which God supplies you.

LITTLE COMPLAINTS

Complain as little as possible of your wrongs, for as a general rule you may be sure that complaining is sin; the rather because self-love always magnifies our injuries.

COMBATING GRIEF

A really patient man neither complains nor seeks to be pitied; he will speak simply and truly of his trouble, without exaggerating its weight or bemoaning himself; if others pity him, he will accept their compassion patiently, unless they pity him for some ill he is not enduring, in which case he will say so with meekness, and abide in patience and truthfulness, combating his grief and not complaining of it.

GENUINE GIFTS

You may test real worth as we test balm, which is tried by being distilled in water, and if it is precipitated to the bottom, it is known to be pure and precious. So if you want to know whether a man is really wise, learned, generous, or noble, see if his life is moulded by

humility, modesty, and submission. If so, his gifts are genuine; but if they are only surface and showy, you may be sure that in proportion to their demonstrativeness so is their unreality. Those pearls which are formed amid tempest and storm have only an outward shell, and are hollow within; and so when a man's good qualities are fed by pride, vanity, and boasting, they will soon have nothing save empty show, without sap, marrow, or substance.

PEARLS AND SHELLS

He who can find pearls will not stop to pick up shells; and so a man who aims at real goodness will not be keen about outward tokens of honour.

GOOD REPUTATION

. . . just as the leaves of a tree are valuable, not merely for beauty's sake, but also as a shelter to the tender fruit, so a good reputation, if not in itself very important, is still very useful, not only as an embellishment of life, but as a protection to our virtues, especially to those which are weakly.

FAR TOO SENSITIVE

Those who are so very sensitive about their reputation are like people who are perpetually physicking themselves for every bodily ailment; they mean to preserve their health, but practically they destroy it.

INDIFFERENCE TO INSULT

As a rule, indifference to insult and slander is a much more effectual remedy than resentment, wrath, and vengeance.

SOLID CHRISTIAN FOUNDATIONS

. . . a soul built upon solid Christian foundations can afford to despise the pouring out of slanderous tongues.

A SIGNBOARD OF VIRTUE

Reputation, after all, is but a signboard giving notice where virtue dwells, and virtue itself is always and everywhere preferable.

LIVE WITHOUT ANGER

Depend upon it, it is better to learn how to live without being angry than to imagine one can moderate and control anger lawfully; and

if through weakness and frailty one is overtaken by it, it is far better to put it away forcibly than to parley with it; for give anger ever so little way, and it will become your master, like the serpent, who easily works in its body wherever it can once introduce its head.

ATONE FOR ANGRY ACTS

. . . directly you are conscious of an angry act, atone for the fault by some speedy act of meekness towards the person who excited your anger. It is a sovereign cure for untruthfulness to unsay what you have falsely said at once on detecting yourself in falsehood; and so, too, it is a good remedy for anger to make immediate amends by some opposite act of meekness. There is an old saying, that fresh wounds are soonest closed.

ANXIETY REBUKED

Our Lord, rebuking Martha, said, "Thou art careful and troubled about many things." If she had been simply careful, she would not have been troubled, but giving way to disquiet and anxiety, she grew eager and troubled, and for that our Lord reproved her.

MAKE HASTE SLOWLY

No work done with impetuosity and excitement was ever well done, and the old proverb, "Make haste slowly," is a good one.

QUIET CO-OPERATION WITH GOD

In all your affairs lean solely on God's Providence, by means of which alone your plans can succeed. Meanwhile, on your part work on in quiet co-operation with Him, and then rest satisfied that if you have trusted entirely to Him you will always obtain such a measure of success as is most profitable for you, whether it seems so or not to your own individual judgment.

TURN ASIDE FOR IMPURITY

Be exceedingly quick in turning aside from the slightest thing leading to impurity, for it is an evil which approaches stealthily, and in which the very smallest beginnings are apt to grow rapidly. It is always easier to fly from such evils than to cure them.

SOUL'S FIRST AFFECTION

Foremost among the soul's affections is love. Love is the ruler of

every motion of the heart; drawing all to itself, and making us like to that we love.

RECIPROCAL RELATIONS

All love is not friendship, for one may love without any return, and friendship implies mutual love. Further, those who are bound by such affection must be conscious that it is reciprocal, otherwise there may be love but not friendship; and moreover, there must be something communicated between friends as a solid foundation of friendship.

BEGIN FROM WITHIN

. . . I never could approve of beginning to reform any one by merely external things. . . . On the contrary, it seems to me that one should begin from within.

WHOLE MAN

. . . whosoever gains the heart has won the whole man.

STATE OF LIFE

Those who misuse the body at the outset will have to indulge it overmuch at last. Surely it were wiser to deal sensibly with it, and treat it according to the work and service required by each man's state of life.

HEALTH AND HOLINESS

Early rising promotes both health and holiness.

PURE BLOOD

When a man suffers from a skin-disease, there is less need to bathe him, and cleanse the surface, than to purify his blood; and so, in order to purge our vices, no doubt it is well to mortify the flesh, but above all it is necessary to purify the affections and renew the heart.

OTHER DEVOUT SOULS

Our own devout life will be materially helped by intercourse with other devout souls.

REFRESH YOUR SOUL

. . . it is well for you to retire sometimes within your own chamber

or garden, or wheresoever you can best recollect your mind, and refresh your soul with good and holy thoughts, and some spiritual reading.

WELL DRESSED

. . . I should like my devout man or woman to be the best-dressed person in the company, but the least fine or splendid.

WHAT ABOUT YOUR TONGUE?

Physicians judge to a great extent as to the health or disease of a man by the state of his tongue, and our words are a true test of the state of our soul. . . . We are apt to apply the hand quickly to the place where we feel pain, and so too the tongue is quick to point out what we love.

SPEAK OF GOD

If you love God heartily, my friend, you will often speak of Him among your relations, household and familiar friends.

BUT SPEAK REVERENTLY

But always remember, when you speak of God, that He is God; and speak reverently and with devotion, not affectedly, or as if you were preaching, but with a spirit of meekness, love, and humility.

A WISE SPIRITUAL PHYSICIAN

Some hearts there are so bitter and harsh by nature, that everything turns bitter under their touch. . . . Such as these greatly need to be dealt with by some wise spiritual physician, for this bitterness being natural to them, it is hard to conquer; and although it be rather an imperfection than a sin, still it is very dangerous, because it gives rise to and fosters rash judgments and slander within the heart.

SACRED WINE OF LOVE

They who drink of the juice of the Ethiopian herb *Ophiusa*, imagine that they see serpents and horrors everywhere; and those who drink deep of pride, envy, ambition, hatred, will see harm and shame in every one they look upon. The first can only be cured by drinking palm wine, and so I say of these latter, Drink freely of the sacred wine of love, and it will cure you of the evil tempers which lead you to these perverse judgments.

UNPROFITABLE LIFE

There is no surer sign of an unprofitable life than when people give way to censoriousness and inquisitiveness into the lives of other men.

GUILTY OF SIN

He who unjustly takes away his neighbour's good name is guilty of sin.

A KIND OF MURDER

Slander is a kind of murder.

BE TOLERANT

Do not pronounce a man to be a drunkard although you may have seen him drunk, or an adulterer, because you know he has sinned; a simple act does not stamp him for ever.

USE GOOD JUDGMENT

But while extremely sensitive as to the slightest approach to slander, you must also guard against an extreme into which some people fall, who, in their desire to speak evil of no one, actually uphold and speak well of vice. If you have to do with one who is unquestionably a slanderer, do not excuse him by calling him frank and free-spoken; do not call one who is notoriously vain, liberal and elegant, do not call dangerous levities mere simplicity; do not screen disobedience under the name of zeal, or arrogance, of frankness, or evil intimacy, of friendship. No, my friend, we must never, in our wish to shun slander, foster or flatter vice in others; but we must call evil evil, and sin sin, and so doing we shall serve God's Glory.

AVOID ALL SHAM

Let your words be kindly, frank, sincere, straightforward, simple, and true; avoid all artifice, duplicity, and pretence, remembering that, although it is not always well to publish abroad everything that may be true, yet it is never allowable to oppose the truth.

NEEDED RECREATION

We must needs occasionally relax the mind, and the body requires some recreation also. . . . It is a great mistake to be so strict as to grudge any recreation either to others or one's self.

HIGHER THINGS

Do you seek higher things, such as prayer, meditation, the Blessed Sacrament, leading souls to God and kindling good thoughts in them, in a word, by all manner of good works according to your vocation; but meanwhile do not neglect your spindle and distaff.

LITTLE WAYS OF SERVING

Great occasions for serving God come seldom, but little ones surround us daily; and our Lord Himself has told us that "he that is faithful in that which is least is faithful also in much."

IN YOUR NEIGHBOR'S PLACE

Be just and fair in all you do. Always put yourself in your neighbour's place, and put him into yours, and then you will judge fairly. Sell as you would buy, and buy as you would sell, and your buying and selling will alike be honest.

NUMBER OF CROSSES

Do not desire crosses, unless you have borne those already laid upon you well; it is an abuse to long after martyrdom while unable to bear an insult patiently.

FACE REALITY

We are apt to fight African monsters in imagination, while we let very petty foes vanquish us in reality for want of due heed.

POISONED THROUGH THE EAR

Never forget that souls are poisoned through the ear as much as bodies through the mouth.

HUSBAND AND WIFE

. . . the wife must seek that her husband be sweetened with the sugar of devotion, for man without religion is a rude, rough animal; and the husband will desire to see his wife devout, as without it her frailty and weakness are liable to tarnish and to be injured.

REMEDY AGAINST TEMPTATION

One great remedy against all manner of temptation, great or small, is to open the heart and lay bare its suggestions, likings, and dislikings before some spiritual adviser; for, as you may observe, the

first condition which the Evil One makes with a soul, when he wants to entrap it, is silence.

SOVEREIGN REMEDY

Prayer is a sovereign remedy, it lifts the mind to God, Who is our only Joy and Consolation.

RESIST MELANCHOLY

Vigorously resist all tendencies to melancholy, and although all you do may seem to be done coldly, wearily, and indifferently, do not give in. The Enemy strives to make us languid in doing good by depression, but when he sees that we do not cease our efforts to work, and that those efforts become all the more earnest by reason of their being made in resistance to him, he leaves off troubling us.

DEPRESSION MAKES US DRY

It is well to occupy yourself in external works, and that with as much variety as may lead us to divert the mind from the subject which oppresses it, and to cheer and kindle it, for depression generally makes us dry and cold.

MODERATE BODILY DISCIPLINE

Moderate bodily discipline is useful in resisting depression, because it rouses the mind from dwelling on itself; and frequent Communion is specially valuable, the Bread of Life strengthens the heart and gladdens the spirits.

It may be useful, too, to lay bare all the feelings, thoughts, and longings which are the result of your depression before some spiritual adviser, in all humility and faithfulness; to seek the society of spiritually minded people, and to frequent such as far as possible while you are suffering. And, finally, resign yourself into God's Hands, endeavouring to bear this harassing depression patiently.

FIXED RESOLUTION

. . . a fixed resolution never to forsake God, or let go His Precious Love, serves as ballast to our souls, and will keep them steadfast amid the endless changes and chances of this our natural life.

EVENNESS OF MIND

The order of God's Providence maintains a perpetual vicissitude in the material being of this world. . . All this is a very weighty warn-

ing, and teaches us to aim at an abiding and unchangeable evenness of mind amid so great an uncertainty of events; and, while all around is changing, we must seek to remain immovable, ever looking to, reaching after, and desiring our God. Let the ship take what tack you will, let her course be eastward or westward, north or south, let any wind whatsoever fill her sails, but meanwhile her compass will never cease to point to its one unchanging lodestar. Let all around us be overthrown, nay more, all within us; I mean let our soul be sad or glad, in bitterness or joy, at peace or troubled, dry or parched, or soft and fruitful, let the sun scorch, or the dew refresh it; but all the while the magnet of our heart and mind, our superior will, which is our moral compass, must continually point to the Love of God our Creator.

OUR SPIRITUAL CONDITION

It is by testing the passions of the soul, one by one, that we ascertain our spiritual condition, just as one who plays the lute tries every string, touching those which are discordant, either raising or lowering them. Thus having tried our soul as to love, hate, desire, fear, hope, sadness, and joy, if we find our strings out of tune for the melody we wish to raise, which is God's Glory, we must tune them afresh with the help of His Grace, and if needs be the counsel of some spiritual guide.

SPIRITUAL EXERCISES

Be bold and resolute then in performing the spiritual exercises I have set before you, and God will give you time and strength for all other duties.

WHEN GOD WORKS WITH US

We are sure always to do enough when God works with us.

OTHERS EXPERIENCE THE SAME

S. Francis [of Assisi] enjoined his community to use such moderation in their labours as never to impair the fervour of their minds. And speaking of that great Saint, he was himself once attacked by such deep depression of mind that he could not conceal it; if he sought to associate with his brothers he was unable to talk; if he kept apart he only grew worse; abstinence and maceration of the flesh overwhelmed him, and he found no comfort in prayer.

For two years he continued in this state, as though altogether forsaken of God, but after humbly enduring the heavy storm, his Saviour restored him to a happy calm quite suddenly.

From this we should learn that God's greatest servants are liable to such trials, so that less worthy people should not be surprised if they experience the same.

Roger Williams

Biographical Note by Oscar S. Straus

THE Reformation, the Puritan Revolution, and the establishment of Religious Liberty are the important stages in the development of freedom from medieval despotism to the modern recognition of the inalienable rights of man. They are links in the chain of history stretching from the reign of Henry VIII to the adoption of the Constitution of the United States. The apostles of these three epochs are Luther, Cromwell, and Roger Williams. The first lessened the tyranny of the Church by dividing it. The second weakened the claims of absolute monarchy by overturning the throne of the British Empire, and the third reclaimed liberty of conscience by separating the functions of Church and State.

Roger Williams was one of the most unique and picturesque persons in our early history. He left his native land and came to America at the height of the Puritan emigration, impelled by the same motives as actuated the leaders of that great exodus—to worship God according to the dictates of his conscience. Shortly after his arrival he discovered that the church brethren of Massachusetts Bay Colony were more absolute in exacting conformity than the English hierarchy had ever been, or became, even under the domination of Archbishop Laud. Puritanism had begun its development in Massachusetts Bay practically unobstructed. The leaders were men of learning and ability, prompted by high and holy motives to build up a Christian commonwealth according to an agreed Calvinistic model. They were conscientious in their piety, unyielding in their rigid enforcement of their doctrines, and merciless toward heretics.

Roger Williams did not accept this model, which he regarded as permeated with the spirit of the Inquisition. He contended that the civil magistrate had no jurisdiction over conscience. The authorities of the Bay had no scruples in ridding themselves of discordant elements. They had sent back to England only a short time before two

Church-of-England men, and were about seizing Roger Williams and shipping him back also. Fortunately he escaped, and, after a perilous exile in mid-winter through the wilderness, went beyond their jurisdiction into the country of the Narragansett Indians and founded Providence. There he built up a little community according to his model, where "all men may walk as their conscience persuade them, every one in the name of his God," and which, as he expressed it, should forever be "a shelter to the poor and the persecuted according to their several persuasions." This was his message for the world at large. This was the logical outcome of the spirit of the Puritans while they were a persecuted sect, but opposed to their politico-ecclesiastical system when they attained to power. His principles, both political and religious, were offensive to the authorities of Massachusetts Bay, and it is not strange that he was regarded and characterized by them as a stubborn heretic and disturber of the civil peace. Accordingly, we find that the early historians, Morton, Mather, Hubbard, and others, wrote against him with a partizan and prejudiced pen. Later writers, some from inherited predilections, and others because they assumed that the estimate of contemporaries was the correct one, followed their predecessors. His life was one continuous battle for religious liberty. The prejudices and enmities he encountered have such vitality that they have come down even to our day.

. . . He was the pioneer of Religious Liberty. His whole life throbbled with that principle, upon which as a basis he was the first to establish a political community. The influence of his "lively experiment" I will not attempt to measure. He was the apostle of the American system of a free Church in a free State.

Of his personal traits it is difficult to form any conception. We do not know whether he was tall or short of stature, stout or spare in frame. He must have been of vigorous and robust health, otherwise he could not have endured the many hardships he had to undergo as an exile, a pioneer, and while among the Indians. He received the benefits of a university education, and we know he was versed in five languages besides his own—French, Dutch, Latin, Greek, and Hebrew. He was not so gifted and scholarly as Milton, nor as a minister so learned as Cotton, nor did he possess the powers

of leadership or the qualities of a statesman like Winthrop. He lacked many of the characteristics of greatness. There was nothing mysterious about him; he had no conceits, nor were there any surprising or brilliant incidents in his career. He was neither a fixed star, a comet, nor a meteor. He drew his inspirations not from the clouds, but from the sufferings of men,—from his love of justice, not from the dreams of power or majesty. Ambition formed no part of his nature. His attention was never turned upon self, nor upon the honours or rewards which success brings. His theology was severely Calvinistic, typical of his generation, not in advance of it. In none of his acts can we detect any striving for honour, glory, or position. The proposition of the General Assembly of Providence, while on his second mission to England, to procure for himself the appointment as governor, he declined. As a governor or in the legislative body of the colony he was not the superior of Coddington, and was far inferior to Winthrop. His mind, though clear, forcible, and logical, was neither of a brilliant nor of a highly philosophical order. He was ardent, impulsive, combative, and restless; but he was kind, benevolent, sincere, and forgiving; no feeling of malice, revenge or enmity ever embittered his magnanimous heart. He may have lacked some of the graces in word and manner of the cultured Puritan ministers of his times, but we have yet to find his equal in that unwavering devotion to truth, justice, and the welfare of others which characterized his life from beginning to end.

We call those great who have devoted their lives to some noble cause, and have thereby influenced for the better the course of events. Measured by that standard, Roger Williams deserves a high niche in the temple of fame, alongside of the greatest reformers who mark epochs in the world's history. He was not the first to discover the principles of religious liberty, but he was the first to proclaim them in all their plenitude, and to found and build up a political community with those principles as the basis of its organization.

Selections from Christenings Make Not Christians

ABSOLUTE HONESTY

. . . woe be to me, if I call light darkness, or darkness light; sweet bitter, or bitter sweet; woe be to me if I call that conversion unto

God, which is indeed subversion of the souls of millions in Christendom, from one false worship to another.

MORE THAN A FORM

It is not a form, nor the change of one form into another, a finer, and a finer, and yet more fine, that makes a man a convert: I mean such a convert as is acceptable to God in Jesus Christ, according to the visible Rule of his last will and Testament.

POWER OF WORSHIP

The will in worship, if true, is like a free Vote, *nec cogit, nec cogitur*: Jesus Christ compells by the mighty persuasions of his Messengers to come in, but otherwise with earthly weapons he never did compell nor can be compelled.

TRUE CONVERSION

A true conversion (whether of Americans or Europeans) must be such as those conversions of the first pattern: First, it must be by the free proclaiming or preaching of repentance and the forgiveness of sins.

Secondly, such a conversion as is a turning of the whole man from the power of Satan unto God. Such a change, as if an old man became a new babe, yea, as amounts to God's new creation in the soul.

Thirdly, visibly it is a turning from idols not only of conversation but of worship . . . to the living and true God in the ways of his holy worship, appointed by his Son.

Selections from The Bloody Tenent of Persecution

NOT REQUIRED BY CHRIST

The blood of so many hundred thousand souls of protestants and papists, spilt in the wars of present and former ages, for their respective consciences, is not required by Jesus Christ the Prince of Peace.

DOCTRINE OF PERSECUTION

Pregnant scripture and arguments are throughout the work proposed against the doctrine of persecution for cause of conscience.

blasphemer, idolater, etc., being not otherwise guilty against the civil state.

It is true, anti-Christ, by the help of civil powers, hath his prisons to keep Christ Jesus and his members fast: such prisons may well be called the bishops' prisons, the pope's, the devil's prisons. These inquisition-houses have ever been more terrible than the magistrate's.

At first, persecuting bishops borrowed prisons of the civil magistrate, as now their successors do still in the world; but afterward they wrung the keys out of the magistrate's hands, and hung them at their own girdles, and would have prisons of their own: as doubtless will that generation still do, if God prevent them not.

Selections from Experiments of Spiritual Life and Health

MARKS OF SPIRITUAL HEALTH

The First Mark: God's Children Ought to Walk in Constant Amazement of Spirit as to God, His Nature, and Works.

A Second Mark. The Glorifying of God is the Great Work of God's Children.

A Third Mark: Delightful Privacy with God Argues Strong Affection.

A Fourth Mark: Frequent Prayer an Argument of Much of God's Spirit.

True prayer is the pouring out of the heart to God.

God's children are most in private with God.

The prayers of God's people most respect spiritual mercies.

God's people wait for and rest in God's answer.

A Fifth Mark: God's People Are Sensible of Their Unworthiness.

A Sixth Mark: God Himself Regarded as the Portion of His People.

A Seventh Mark: Ready Obedience to God.

An Eighth Mark: The Patience of God's Children Under God's Hand.

A Ninth Mark: The Mournful Confession of God's People.

A Tenth Mark: God's People Long After God in an Open Profession of His Ordinances.

An Eleventh Mark: Their Hearts Are Ready and Prepared.

A Twelfth Mark: God's People's Sense of Their Own Insufficiencies.

OUR SEEDTIME

How frequent, how constant ought we to be, like Christ Jesus our founder and example, in doing good, especially to the souls of all men and especially to the household of faith (yes, even to our enemies), when we remember that this is our seedtime, of which every minute is precious, and that as our sowing is, so shall be our eternal harvest.

Selections from Various Writings

CIVIL SWORD

I affirm there was never civil state in the world (for that of the Jews was mixed and ceremonial) that ever did or ever shall make good work of it, with a civil sword in spiritual matters.

FREE STATE

I affirm it lamentably to be against the Testimony of Christ Jesus, for the civil state to impose upon the souls of the people, a religion, a worship, a ministry, oaths (in religious and civil affairs), tithes, times, days, marryings and buryings in holy ground.

PERSECUTORS DEFEAT THEMSELVES

Persecutors of men's bodies seldom or never do these men's souls good.

PERSECUTING OF CONSCIENCE

That body-killing, soul-killing, and state-killing doctrine of not permitting but persecuting all other consciences and ways of worship (but their own), is to pluck up the roots and foundation of all common society in the world, to turn the garden of paradise of the church and saints into the field of the civil state of the world . . . to blow out the candle or light and to make a noise in the dark with a sound and cry of a guilty land, a guilty state, soul-murderers, soul-killers, soul-seducers, rebels against the Lord.

SCARED OF NAMES

The world is scared of names. . . . What wonderful noise and sound

have those three Greek names, Idolatry, Heresy, Blasphemy, made in the world, to the searing and afrightment of the poor people?

SPIRIT OF PATIENCE

What I have suffered in my estate, body, name, spirit, I hope through the help from Christ and for his sake I have desired to bear with a spirit of patience and respect and love, even to my persecutors.

MERCIFUL GOD

I believe that every hair of mine head and every minute of my life is in the merciful hand of the Father of Spirits. . . . If I had not loved his law and abhorred lies I had long ere this bowed down against my conscience.

PUBLIC PROFESSION

I did humbly apprehend my call from America not to hide my candle under a bed of ease and pleasure or a bushel of gain and profit; but to set it on a candlestick of this public profession for the benefit of others.

HIRELING MINISTRY

I wrought hard at the hoe for my bread. I know what it is to study, to preach, to be an elder, to be applauded; and yet also what it is to tug at the oar, to dig with the spade and plow, and to labor and travel day and night. . . . The hireling ministry is none of Christ's.

FREEDOM OF LABOR

Why should the labors of any be suppressed, if sober, though never so different? We profess to seek God; we desire to see Light.

REAL BARBARIANS

When Indians hear the horrid filth
Of Irish, English men:
The horrid oaths and murders late,
Thus say these Indians then:

We wear no clothes, have many gods,
And yet our sins are less:
You are barbarians, pagans wild,
Your land's the Wilderness.

Oft have I heard the Indians say,
 These English will deceive us;
 Of all that's ours, our lands and lives,
 In th' end they will bereave us.

—*From A Key into the Language of America*

CIVIL PEACE AND ORDER

I have ever desired to be unfeignedly tender, acknowledging the ordinances of magistracy to be properly fitted by God to preserve the civil state in civil peace and order; as he has also appointed a spiritual government and governors in matters pertaining to his worship and the conscience of men; both which governments, laws, offences, punishments are essentially distinct, and the confounding of them brings all the world in combustion.

SEPARATION OF CHURCH AND STATE

All civil states with their officers of justice, in their respective constitutions and administrations, are proved essentially civil and therefore not judges, governors or defenders of the Spiritual or Christian state or worship. God requireth not a uniformity of religion enacted or enforced in any civil state; which enforced uniformity, sooner or later, is the greatest occasion of civil war, ravishing of conscience . . . and of hypocrisy. Enforced uniformity confounds civil and religious, and denies the principles of Christianity and Civility.

A national church was not instituted by Christ Jesus. That cannot be a true religion which needs carnal weapons to uphold it. God's people must be non-conformists to evil. Evil is always evil, yet permission of it may in case be good. The Christian world hath swallowed up Christianity. . . . The *Christian* church doth not persecute: no more than a lily doth scratch the thorns, or a lamb pursue and tear the wolves, or a turtle dove hunt hawks and eagles, or a chaste and innocent virgin fight and scratch like whores and harlots.

PROPER JUDGMENT

Are not the engines worthily to be questioned which pretending to take none but birds of prey and wolves, and yet ordinarily catch nothing but harmless doves, the sheep and lambs?

THE COMMONWEALTH

There goes many a ship to sea with many hundred souls in one ship, whose weal and woe is common, and is a true picture of a commonwealth or a human combination or society. It hath fallen out sometimes, that both Papists and Protestants, Jews and Turks, may be embarked in one ship; upon which proposal I affirm that all the liberty of conscience that ever I pleaded for, turns upon these two hinges—that none of the Papists, Protestants, Jews or Turks be forced to come to the ship's prayer or worship nor compelled from their own particular prayer or worship, if they practise any. I further add that I never denied, that notwithstanding this liberty, the commander of this ship ought to command the ship's course, yea, also command that justice, peace and sobriety be kept and practised, both among the seamen and all the passengers.

DUTY OF CIVIL MAGISTRATES

I humbly conceive it to be the duty of the civil magistrate to break down that superstitious wall of separation (as to civil things) between the Gentiles and the Jews, and freely without their asking to make way for their free and peaceable habitation amongst us.

—*In Major Butler's Fourth Paper*

LIBERTY AND TRUTH

Liberty of searching out truth is hardly got and as hardly kept. . . . We must part with lands and lives before we part with such a jewel.

DIRECTED BY CONSCIENCE

I commend that man . . . who steers not otherwise than his conscience dares, till his conscience tells him that God gives him greater latitude.

TWO INESTIMABLE JEWELS

. . . two inestimable jewels: the first is peace. . . . The second jewel is liberty.

SPIRITUAL DIFFERENCES

Notwithstanding several religions in one nation, in one shire, yea, in one family, if man be either truly Christian like unto Christ Jesus whom they pretend to follow, or but truly civil and walk but by the

rules of humanity and civility: families, towns, cities, commonweals, in the midst of spiritual differences, may flourish.

OPPOSED TO THE CHURCH

It [persecution] is opposite the very nature of the Christian church. Opposite the very tender bowels of humanity. Opposite the very essentials and fundamentals of the nature of civil magistracy, a civil commonweal or combination which can only respect civil things. Opposite the civil peace and the lives of millions. Opposite to the souls of all men. Opposite to the best of God's servants who in all Popish and Protestant states have been commonly esteemed and persecuted. Opposite the light of Scripture. All this in all ages experience testifies, which never saw any long-lived fruit of peace or righteousness to grow upon that fatal tree.

VIOLENCE AGAINST CONSCIENCE

There is no sin ordinarily greater against God than to use violence against the Consciences of men.

THE INNER MAN

The civil power can compel conformity of outward, but cannot change the inner man or convert unbelief to faith. [A person molested] whether his doctrine and practise be true or false, suffereth persecution of conscience. This distinction is not full and complete: for beside this, that a man may be persecuted because he holdeth or practiseth what he believes in conscience to be Truth. . . . I speak of conscience—a persuasion fixed in the mind and heart of man, which enforceth him to judge . . . and to do so and so.

NO NATIONAL CHURCH

A national church is a fiction, and not found in Christ's Testament.

SUPERIOR CHURCH

The power of the civil magistrate is superior to the church policy in place, honor, dignity, earthly power in the world; and the church superior to him, being a member of the church, ecclesiastically; so that all the power the magistrate hath over the church is temporal, not spiritual, and all the power the church hath over the magistrate is spiritual, not temporal.

BOTH JEWS AND CHRISTIANS

God requireth not uniformity of religion, which sooner or later is the greatest occasion of civil war, ravishing of conscience, persecuting of Christ Jesus in his servants, and of the hypocrisy and destruction of millions of souls. An uniformity of religion throughout a nation or civil state confounds the civil and religious, denies the principles of Christianity and civility, and Jesus Christ come in the flesh. True civility and Christianity may both flourish in a state or kingdom, notwithstanding the permission of divers and contrary consciences, either Jews or Gentiles.

COMMON HONEST CONSCIENCE

This binding and rebinding of conscience, contrary to or without its own persuasion, so weakens and defiles it, that it, as all other faculties, loses its strength and the very nature of a common honest conscience.

FIRST CHURCH

The national church . . . a state church, whether explicit as in Old England, or implicit as in New, is not the Institution of the Lord Jesus Christ.

LIBERTY FOR ALL

I desire not that liberty for myself which I would not freely and impartially weigh out to all the consciences of the world besides; therefore, I humbly conceive that it is the express and absolute duty of the civil powers to proclaim an absolute freedom of conscience in all the world.

WILL OF THE PEOPLE

The representative Commonwealth hath no other power [and is] invested with no more power than the people betrust them with.

AUTHORITY OF SCRIPTURES

The Holy Scripture is the only outward standing rule and record . . . by which God witnesseth himself and his truth in the world, [the only] authority and sole external direction how to judge of all pretending Christs, prophets, doctrines, churches and spirits.

LOVE-LETTERS OF CHRIST

[The Scriptures are] the Love-Letters of Christ Jesus to his church

. . . to be highly prized, embraced and followed as the voice of Christ Jesus to his true sheep and Spouse.

STUDY SCRIPTURE

. . . study the scripture, search the originals, copies and translations to vindicate their purity and perfection.

FALLIBLE TRANSLATIONS

. . . men's fallible translations are many ways charged with many failings and errors.

TEMPORAL CROWN

Digging, begging and stealing are the three ways by which all that pretend to be Christ's stewards are maintained. They that cannot dig can beg the glittering preferments of the present evil world and the wages of Balaam. They that cannot beg can steal in the wages of fraud, oppression, extortions, etc.

PROPHETS OF CHRIST

[There are many] excellent prophets and witnesses of Christ Jesus who never enter into the ministry, to wit, lawyers, physicians, soldiers, tradesmen and others of higher and lower rank, by God's holy Spirit.

FALSE STANDARD

Woe, to all those Popish and Protestant priests who have by theft or flattery or other evil means got commission from civil powers of the world, whereby to maintain their own honors and profits of bishoprics and benefices, etc.

TRUE RELIGION AND WORSHIP

. . . a true religion and worship of the true God in Christ are repentance from dead works and faith towards God, before doctrine of baptism and laying on of hands which contain ordinances and practises of worship.

OUTWARD GIFTS OF GOD

I heartily acknowledge that among all the outward gifts of God, humane learning and the knowledge of languages and good arts are excellent and excel all other outward gifts so far as light excels darkness; and therefore, that schools of humane learning ought to be maintained in a due way and cherished.

POWER OF REASON

Try and examine all things . . . seek diligently after truth . . . be not enslaved by many corrupt lusts, examples, customs, fear of men, traditions of fathers . . . strive to improve the power of reason and understanding.

JOINING A CHURCH

After all my search and examination and considerations, I profess that if my soul could find rest in joining any of the churches professing Christ Jesus now extant, I would readily and gladly do it. . . . Not finding rest, there is a time of purity and Primitive sincerity.

ETERNITY OUR BUSINESS

In the calm mid-night thoughts, what are these leaves and flowers and smoke and shadows of earthly things, about which we poor fools and children disquiet ourselves in vain? Alas, what is all the scuffling of this world for? . . . What are all the contentions and wars of the world about, generally, but for greater dishes and bowls of porridge? . . . All these are but sublunaries, temporaries and trivials. Eternity, O Eternity! is our business.

TREATMENT OF JEWS

I humbly conceive it to be the *Duty* of the *Civil Magistrate* to break down that superstitious *wall of separation* (as to Civil things) between us Gentiles and the Jews, and freely (without this asking) to make way for their free and peaceable Habitation amongst us.

As other *Nations*, so this especially, and the *Kings* thereof have had just cause to fear, that the unchristian *oppressions*, *incivilities*, and *inhumanities* of this *Nation* against the *Jews*, have cried to *Heaven* against this *Nation* and the *Kings* and *Princes* of it.

FREEDOM OF CONSCIENCE

I desire not that liberty to myself which I would not freely and impartially weigh out to all the consciences of the world besides.

JOHN MILTON AND ROGER WILLIAMS

It pleases the Lord to call me, for some time and with some persons to practise the Hebrew, the Greek, Latin, French and Dutch. The Secretary of the Council, Mr. Milton, for my Dutch I read him, read me many more languages.

GOD'S WONDERFUL PROVIDENCE

It hath been told me that I labored for a licentious and contentious people. . . . I have been charged with folly for that freedom and liberty which I have always stood for. . . . This, and ten times more, I have been censured for, and at this present am called a traitor, by one party, against the State of England for not maintaining the charter and the colony. . . . But, gentlemen, blessed be God, who faileth not and blessed be his name for his wonderful Providences, by which alone this town and colony and that grand cause of Truth and Freedom of Conscience, hath been upheld to this day.

Biographical Note by Thomas Hodgkin

TO SUM up in fewest possible words the impression made by his words and works upon one who studies them across the level of two centuries: he was a man of lion-like courage and adamant strength of will, absolutely truthful, devoted to the fulfilment of what he believed to be his God-appointed mission, and without any of those side-long looks at worldly promotion and aggrandizement which many sincere leaders of Church parties have cast at intervals of their journey.

The chief defect of Fox's character will perhaps be best described in the words of Carlyle—"Cromwell found George Fox's enormous sacred self-confidence none of the least of his attainments." It is to be remembered that Fox preached the doctrine of Christian perfection as a thing of possible attainment in this life; nor is he any the less welcome as a teacher because he does not indulge in that cant of exaggerated self-condemnation which was one of the signs of degenerating Puritanism. Still it is difficult for a reader of the *Journal* not to feel that Fox is too confident of the absolute rightness of his own conduct, and the utter wickedness of all who oppose him. This is of course the usual note of the Prophet, and one of the things whereby he is most distinguished from the Philosopher, at least the true Philosopher. It is the spirit of Hosea rather than of Marcus Aurelius, and, paradoxical as it may sound, if Fox's education had been such as to give him a little less of the teaching of the Minor Prophets, and a little more—he probably had none—of the teaching of the best of the Greek philosophers, the result might have been a fuller manifestation of "the meekness and gentleness of Christ."

But the beauties or the blemishes of the man's individual character are not after all the chief point for consideration by the student of his career. He believed, and his whole life was moulded by the belief, that he had a message from God to deliver to mankind.

There are some lines in the portrait which, out of love to Fox's memory, I would gladly have omitted; but loyalty to "the Truth," which has ever been the watchword of the Society of Friends, forbade me to do so. Only I may repeat a remark which has been often made, that his faults (especially his polemic bitterness) were, for the most part, faults characteristic of his age, while his nobler qualities, his courage, his conscientiousness, and his intense love of truth, were emphatically his own.

There is an interesting question, into which I have not had space to enter, how far Fox's system was peculiar to himself, and how far it was borrowed from other sects, especially the Baptists and Menonites.—1896

Selections from His Journal

LEARNING TO WALK

While I was a child I was taught how to walk so as to be kept pure. The Lord taught me to be faithful in all things; to act faithfully two ways, viz., inwardly to God, and outwardly to man, and to keep to yea and nay in all things.

IN GREAT DISTRESS

As I cannot declare the misery I was in, it was so great and heavy upon me, so neither can I set forth the mercies of God to me, in my misery. Oh! the everlasting love of God to my soul when I was in great distress! When my torments and troubles were great, then was his love exceeding great. Thou, Lord, makest the fruitful field a barren wilderness, and a barren wilderness a fruitful field.

CHRISTIAN DISCOVERY

All are concluded under sin, and shut up in unbelief, as I had been, that Jesus Christ might have the pre-eminence, who enlightens, and gives grace, faith, and power. . . . This I know experimentally.

DIVINE REVELATION

My desires after the Lord grew stronger, and zeal in the pure knowledge of God and of Christ alone; without the help of any man, book, or writing. For though I read the Scriptures that spake of Christ and of God, yet I knew Him not but by revelation, as He who hath the key did open, and as the Father of Life drew me to his Son by

his Spirit. Then the Lord gently led me along, and let me see his love, which was endless and eternal, surpassing all the knowledge that men have in the natural state, or can get by history or books.

VISION FROM GOD

One day, when I had been walking solitary abroad, and was come home, I was taken up in the love of God, so that I could not but admire the greatness of his love; and while I was in that condition, it was opened unto me by the Eternal Light and Power, and I therein clearly saw that *all was done*, and *to be done, in and by Christ*, and how he conquers and destroys this tempter, the devil, and all his works, and is atop of him; and that all these troubles were good for me, and temptations for the trial of my faith, which Christ had given me. The Lord opened me that I saw through all these troubles and temptations. My living faith was raised, that I saw all was done by Christ the Life, and my belief was in Him.

IMAGE OF GOD

Of all the sects in Christendom (so called) that I discoursed with, I found none who could bear to be told, that any should come to Adam's perfection; into that image of God, that righteousness and holiness that Adam was in before he fell; to be clean and pure without sin as he was. Therefore how should they be able to bear being told that any should grow up to the measure of the stature of the fulness of Christ, when they can not bear to hear that any should come, whilst upon earth, into the same power and spirit that the prophets and apostles were in? Though it be a certain truth, that none can understand their writings aright, without the same Spirit by which they were written.

THE LIGHT OF CHRIST

The Lord God opened to me by his invisible power, how every man was enlightened by the divine light of Christ. I saw it shine through all, and they that believed in it came out of condemnation, to the light of life, and became the children of it; but they that hated it and did not believe in it, were condemned by it, though they made a profession of Christ.

HOLY SCRIPTURES

These things I did not see by the help of man, nor by the letter

though they are written in the letter; but I saw them in the light of the Lord Jesus Christ, and by his immediate Spirit and power, as did the Holy men of God, by whom the Holy Scriptures were written. Yet I had no slight esteem of the Holy Scriptures; they were very precious to me, for I was in that spirit by which they were given forth; and what the Lord opened in me, I afterwards found was agreeable to them.

CRYING FOR JUSTICE

I was exercised in going to courts to cry for justice, in speaking and writing to judges and justices to do justly.

SOUNDING A WARNING

I was made to warn masters and mistresses, fathers and mothers, in private families, to take care that their children and servants might be brought up in the fear of the Lord, and that themselves should be examples of sobriety and virtue to them.

CHARACTER OF THE FRIENDS

At the first convincement, as Friends could not put off their hats to people, nor say you to a single person, nor bow, nor use flattering words in salutations, nor go into the fashions and customs of the world, many Friends who were tradesmen lost their customers; for the people were shy of them and would not trade with them, so that for a time they could hardly get money enough to buy bread. But afterward when they came to have experience of Friends' honesty and faithfulness, and found their yea to be yea indeed, and their nay, nay; that they kept to their word in dealing and would not deceive any, but that if a child was sent to their shops they were as well served as though they came themselves; the lives and conversation of Friends did preach loudly, and reached the divine Witness in the hearts of the people. Then things were altered, so that the inquiry was, "Where was a draper, or tailor, or shopkeeper, that was a Quaker," insomuch that Friends had more business than many of their neighbours, and if there was any trading, they had a great part of it.

WAY TO GOD

I directed the people to the light of Christ, by which they might see their sins, and their Saviour Christ Jesus, the way to God, the Medi-

ator to make peace between God and them, their Shepherd to feed them, and their Prophet to teach them. I directed them to the Spirit of God, in themselves, by which they might know the Scriptures, and be led into all truth, and by the Spirit might know God, and in it have unity one with another.

DWELL IN UNITY

. . . dwell in the life, love, power, and wisdom of God, in unity one with another, and with God, and the peace and wisdom of God fill your hearts, that nothing may rule in you but the life, which stands in the Lord God.

SWEAR NOT

Take heed of giving people oaths to swear, for Christ our Lord and Master saith, Swear not at all, but let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil.

WORDS FROM PRISON

In the power and wisdom of the Lord God dwell, spreading the truth abroad, awakening the witness—confounding deceit—gathering out of transgression into the covenant of life and peace with God.—Let all nations hear the sound by word or writing.—Spare no place, tongue, nor pen. Go through the work.—Be valiant for the truth upon earth.—*Written from prison, 1656*

CROSS OF CHRIST

Ye that know the power of God and are come to it, which is the cross of Christ, that crucifies you to the state that Adam and Eve were in in the fall, and so to the world, by this power of God ye come to see the state that Adam and Eve were in before they fell. . . . yea, and I say, to a higher state, to the Seed Christ, the second Adam, by whom all things were made.

BREAD FROM ABOVE

Eat the bread which comes down from above, which is not outward bread; and drink the cup of salvation which he gives in his kingdom, which is not outward wine. And then there will not be a looking at the things that are seen, as outward bread and wine and water are: for, as says the apostle, "The things that are seen are temporal, but the things that are not seen are eternal."

So here are many states and conditions to be gone through before people come to see that, and partake of that which cometh down from above.

For first, there was a taking of the outward bread and wine in remembrance of Christ's death. This was temporary, and not of necessity; but at their liberty, "As oft as ye do it," etc.

Secondly, there must be a coming into his death, a suffering with Christ: and this is of necessity to salvation; and not temporary, but continual: there must be a dying daily.

Thirdly, a being buried with Christ.

Fourthly, a rising with Christ.

Fifthly, after they are risen with Christ, then a seeking those things which are above, a seeking the bread that comes down from heaven, and a feeding on that and having fellowship in that.

For outward bread, wine, and water are from below, and are visible and temporal; but saith the apostle, "We look not at things that are seen, for the things that are seen are temporal, but the things that are not seen are eternal." The fellowship that stands in the use of bread, wine, water, circumcision, outward temple, and things seen, will have an end: but the fellowship which stands in the Gospel, the power of God, which was before the devil was, and which brings life and immortality to light, by which people may see over the devil that has darkened them, this fellowship is eternal, and will stand. And all that are in it seek that from above, and are settled in the eternal mystery of the fellowship of the Gospel, which is hid from all eyes that look only at visible things.

GOD'S SECRETS

In the power and light ye will feel God, revealing his secrets, inspiring your minds, and his gifts coming in unto you; through which your hearts will be filled with God's love, and praises to him that lives for evermore; for in his light and power his blessing is received.

BASIS OF TRUE RELIGION

True religion is the true rule and right way of serving God. And religion is a pure stream of righteousness flowing from the image of God, and is the life and power of God planted in the heart and mind by the law of life, which bringeth the soul, mind, spirit, and body to be conformable to God, the Father of spirits, and to Christ; so that

they come to have fellowship with the Father and the Son, and with all his holy angels and saints. This religion is pure, from above, and undefiled before God; it leads to visit the fatherless, widows, and strangers, and keeps from the spots of the world. This religion is above all the defiled, spotted religions in the world, that keep not from defilements and spots, but leave their professors impure, below, and spotted; whose fatherless, widows, and strangers, beg up and down the streets.

WITHOUT OUTWARD WEAPONS

. . . the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ, nor for the kingdoms of this world.

AGAINST WAR

We, whom the Lord hath called into the obedience of his truth, have denied wars and fightings, and cannot any more learn them.

WILLING TO SACRIFICE

. . . we shall freely give up our bodies a sacrifice, rather than disobey the Lord; knowing, as the Lord hath kept us innocent, he will plead our cause when there is none in the earth to plead it. So we, in obedience to his truth, do not love our lives unto death, that we may do his will, and wrong no man in our generation, but seek the good and peace of all men.

MEN OF PEACE

. . . we can neither kill men, nor swear for nor against them. This is both our principle and our practise, and hath been from the beginning; so that if we suffer, as suspected to take up arms or make war against any, it is without any grounds from us; for it neither is, nor ever was in our hearts, since we owned the truth of God; neither shall we ever do it, because it is contrary to the Spirit of Christ, his doctrine, and the practises of his apostles; even contrary to him for whom we suffer all things and endure all things.

And although men come against us with clubs, staves, drawn swords, and pistols cocked; and beat, cut, and abuse us; yet we never resisted them, but to them our hair, backs, and cheeks have been ready. It is not an honour to manhood or nobility to run upon

harmless people, who lift not a hand against them, with arms and weapons.

SPIRITUAL WEAPONS

Our weapons are spiritual, not carnal, yet mighty through God to the pulling down of the strong-hold of sin and Satan, who is the author of wars, fighting, murder, and plots. Our swords are broken into ploughshares, and spears into pruning-hooks, as prophesied of in Micah, IV. Therefore we cannot learn war any more, neither rise up against nation or kingdom with outward weapons, though you have numbered us amongst the transgressors and plotters. The Lord knows our innocency herein, and will plead our cause with all people upon earth, at the day of their judgment, when all men shall have a reward according to their works.

TRUTH AND FAITHFULNESS

I never took an oath in my life. My allegiance does not lie in swearing, but in truth and faithfulness; for I honour all men.

WELFARE OF ALL

We are peaceable, and seek the peace, good, and welfare of all, as in our lives and peaceable carriage is manifested, and we desire the eternal good of all, and their soul's everlasting peace. . . . We are heirs of the Gospel of peace, which is the power of God; we are heirs of Christ, who have inherited him and his everlasting kingdom, and do possess the power of an endless life.

MIND OF CHRIST

We are of Christ's mind, who is the great prophet, whom all ought to hear in all things, who commandeth his, "If they strike thee on one cheek turn the other, and render to no man evil for evil." This doctrine of his we have learned, and not only confess him in words, but follow his doctrine.

LOVE OF GOD

Dwell in the love of God, and in his righteousness, that will preserve you above all unclean and changeable spirits, that dwell not in the truth but in quarrels. Avoid such, and keep your habitations in the truth. Dwell in the truth and in the word of God, by which ye are reconciled to him.

FELLOWSHIP IN THE GOSPEL

All that are got into fellowship in outward things, their fellowship will corrupt, and wither away. Therefore live in the Gospel. . . . This fellowship in the Gospel is a mystery to all the fellowships in the world. So look over all outward sufferings, and eye the Lord and the Lamb, who is the First and the Last.

CHRIST'S DOCTRINE

As for plots, and persecution of religion, and popery, I deny them in my heart; for I am a Christian, and shall show forth Christianity amongst you this day. It is for Christ's doctrine I stand.

SUFFERING FOR CHRIST

I was so weak from lying almost three years in cruel and hard imprisonment, and my joints and body were so stiff and benumbed, that I could hardly get on my horse, or bend my joints, nor could I well bear to be near the fire nor to eat warm meat, I had been so long kept from them.

HELPING THE POOR

Sometimes there would come two hundred of the poor of other people and wait till the meeting was done, for all the country knew we met about the poor, and after the meeting Friends would send to the bakers for bread and give every one of those poor people a loaf, how many soever there were of them, for we were taught "to do good unto all, though especially unto the household of faith."

OUR ALLEGIANCE

We can own no other, neither outward Jerusalem, nor Rome, nor any sect of people for our mother, but Jerusalem which is above; which is free, the mother of all that are born again, become true believers in the light, and are grafted into Christ, the heavenly vine. For all who are born again of the immortal seed, by the word of God which lives and abides for ever, feed upon the milk of the word, the breast of life, and grow by it in life; and cannot acknowledge any other to be their mother, but Jerusalem which is above.

ENTERING THE KINGDOM

. . . both Jews and Gentiles must be born again, before they can

enter the kingdom of God. When you are born again, ye will know election and reprobation; for the election stands in Christ, the Seed, before the world began; but the reprobation lies in the evil seed since the world began.

CHRISTIAN LIBERTY

Why should any man have power over any other man's faith, seeing Christ is the author of it?

NO LIMIT

Strive not to limit the Holy One; for God's power cannot be limited, and is not to be quenched.

KEEP COOL AND GENTLE

. . . live in that love of God that is not puffed up, nor is unseemly; which envieth not, but beareth and endureth all things. In this love ye will seek the good and peace of all men, and the hurt of no man. Keep out of all heats; be not hot-headed, but be cool and gentle, that your Christian moderation may appear to all men; for the Lord is at hand, who beholds all men's words, thoughts, and actions, and will reward every one according to their work; what every man soweth, that shall he reap.

BE NOT ASHAMED

If any suffer as Christians, let them not be ashamed, but glorify God on this behalf. Though now for a season ye are in sufferings, trials, and temptations, that the trial of your faith, being much more precious than that of gold which perishes, though it be tried with fire, may be found unto praise, honour, and glory, who are kept by the power of God, through faith, unto salvation. Therefore mind your keeper, wherever ye are, or what sufferings soever ye be in; and mind the example of the apostle, how he suffered trouble as an evil-doer, unto bonds. But the word of God is not bound, which is everlasting and endures for ever, and they who are in that which is not everlasting and doth not endure for ever, cannot bind the Word.

GOOD FIGHT OF FAITH

Fight the good fight of faith with your heavenly weapons. This faith is victory, or gives victory, by which ye lay hold on eternal life, and have access unto God.

CHRISTIAN'S SANCTUARY

Dear friends and brethren in the Lord Jesus Christ, who is your only sanctuary in this day of storm and persecution, spoiling of goods and imprisonments! Let every one's eye be unto Him, who has all power in heaven and earth given unto him. . . . take care that all your offerings be free, and of your own, that has cost you something; so that ye may not offer of that which is another man's or that which ye are intrusted withal, and not your own.

MERCIES OF GOD

My desires are, that both liberty and sufferings may be sanctified to his people; that Friends may prize the mercies of the Lord in all things, and to him be thankful, who stilleth the raging waves of the sea, allayeth the storms and tempest, and maketh a calm. Therefore it is good to trust in the Lord, and cast your care upon him who careth for you.

GOD'S POWERFUL ARM

The eternal God, who hath, in and by his eternal powerful arm, preserved me through all my troubles, trials, temptations, and afflictions, persecutions, reproaches, and imprisonments, and carried me over them all, hath sanctified all these things to me, so that I can say, all things work together for good to them that love God, and are beloved of him.

Selections from His Will

CHANGEABLE THINGS

All changeable things that are in the world, all changeable religions, changeable worships, changeable ways, fellowships, churches, and teachers, are as the moon; for the moon changes, but the sun doth not change. The Sun of righteousness never changeth, nor sets, nor goes down; but all the ways, religions, worships, fellowships of the world, and the teachers thereof, change like the moon. The true church, which Christ is the head of, which is in God the Father, and is called "the pillar and ground of truth," whose conversation is in heaven, is clothed with the Sun, Christ Jesus her head, who doth not change, and hath all changeable things under her feet.

MEMBERS OF CHRIST'S CHURCH

His church, his members, who are clothed with the sun, worship in the spirit and in the truth, which doth not change. Their religion is pure and undefiled before God, that keeps from the spots of the world, and their way is the new and living way, Jesus Christ. So the church of Christ, that is clothed with the Sun, that hath the moon and all changeable religions and ways under her feet, hath an unchangeable worship, religion and way, an unchangeable rock and foundation, Christ Jesus, an unchangeable high-priest; and so are children of the New Testament, and in the everlasting covenant of light and life.

SPIRITUALLY MINDED

Christ, the Sun, with which the church is clothed, doth not change, nor his church; for they are spiritually minded, and their way, worship, and religion is spiritual, from Christ, who is from above and not of this world. Christ hath redeemed you from this world, their changeable rudiments and elements, and old things, and their changeable teachers, and from their changeable faiths and beliefs. For Christ is the Author and Finisher of his church's faith.

HOLY NATION

God's people are a holy nation, a peculiar people, a spiritual household, and royal priesthood, offering up spiritual sacrifice to God by Jesus Christ, and are zealous of righteousness, and godly works, and their zeal is for that which is of God against the evil which is not of God.

BISHOP OF SOULS

Christ's living children know Christ, the bishop of their souls, to oversee them with his heavenly and spiritual eye, that they may be preserved in his fold of life, and go no more forth.

BE VALIANT

Be valiant for God's truth upon the earth.

NO LOOKING BACK

Go on in the Spirit, ploughing with it in the purifying hope; and threshing, with the power and spirit of God, the wheat out of the

chaff of corruption, in the same hope. For he that looks back from the spiritual plough into the world, is not fit for the spiritual and everlasting kingdom of God; and is not like to press into it, as the faithful do.

STRONG IN CHRIST

All that be in Christ, are in love, peace, and unity. In him they are strong, and in a full persuasion; and in him, who is the first and last, they are in a heavenly resolution and confidence for God's everlasting honour and glory.

SHINING LIGHT

Let your light shine among the Indians, the blacks, and the whites; that ye may answer the truth in them, and bring them to the standard and ensign, that God hath set up, Christ Jesus.

AWAKENED TO RIGHTEOUSNESS

Oh, be awakened to righteousness, and keep awakened; for the enemy soweth his tares, while men and women sleep in carelessness and security.

NEED OF ONE ANOTHER

All the members of Christ have need one of another. . . . Therefore let none despise the least member.

SOURCE OF LIFE

Be still and cool in thy own mind and spirit from thy own thoughts, and then thou wilt feel the principle of God, to turn thy mind to the Lord God, from whom life comes; whereby thou mayest receive His strength, and power to allay all blustering storms and tempests. That is it which works up into patience, into innocency, into soberness, into stillness, into stayedness, into quietness, up to God with His power. Therefore be still awhile from thy own thoughts, searching, seeking, desires, and imaginations, and be stayed in the principle of God in thee, that it may raise thy mind up to God, and stay it upon God; and thou wilt find strength from Him, and find Him to be a God at hand, a present help in the time of trouble and need.

GREAT CHOICE

I had rather have laid in prison all my days than to come out in a way dishonourable to Truth.

*Selections from Various Writings***KEEP THE FAITH**

My dear friends, keep in the faith of God, above all outward things, and in his power that hath given you dominion over all. The same power of God is still with you to deliver you as formerly; for God and his power is the same: his Seed is over all, and before all; and will be, when that which makes to suffer is gone. Be of good faith in that which changeth not; for whatsoever any do against the Truth, it will come upon themselves, and fall as a millstone on their heads. If the Lord suffer you to be tried, let all be given up. Look at the Lord and his power, which is over the whole world, and will remain when the world is gone. In the Lord's power and truth rejoice, friends, over that which makes to suffer, in the Seed, which was before it was; for the life, truth, and power of God is over all. All keep in that; and if ye suffer in that it is to the Lord.

Friends, the Lord hath blessed you in outward things; and now he may try you, whether your minds be in outward things, or with the Lord that gave you them. Therefore keep in the Seed, by which all outward things were made, and which is over them all. What! shall not I pray, and speak to God, with my face towards heavenly Jerusalem, according to my wonted time? Let not any one's Delilah shave his head, lest such lose their strength; neither rest in its lap, lest the Philistines be upon you. For your rest is in Christ Jesus; therefore rest not in any thing else.—*Letter addressed to his suffering brethren, London, the 12th of the 2nd month, 1670*

MORE REQUIRED

And now, my dear friends, the Lord doth require more of you than he doth of other people, because he hath committed more to you. He requires the fruits of his Spirit, of the light, of the Gospel, of the grace, and of the truth. Herein is he glorified, as Christ said, in your bringing forth much fruit; fruits of righteousness, holiness, godliness, virtue, truth, and purity; so that ye may answer that which is of God in all people. Be valiant for his everlasting, glorious Gospel, keeping in the unity, and in the holy Spirit, light, and life, which is over death and darkness, and was before death and darkness were. In this Spirit we have the bond of peace, which cannot be broken ex-

cept ye go from the Spirit, and then ye lose the unity and bond of peace, which ye have from the Prince of peace.

The world also expects more from Friends than from other people; because you profess more. Therefore you should be more just than others in your words and dealings, more righteous, holy, and pure in your lives and conversations, so that your lives and conversations may preach. For the world's tongues and mouths have preached long enough; but their lives and conversations have denied what their tongues have professed and declared.

And, dear Friends, strive to excel one another in virtue, that ye may grow in love, that excellent way which unites all to Christ and God. Stand up for God's glory, and mind that which concerns the Lord's honour, that in no wise his power may be abused, nor his name evil spoken of by any evil talkers or walkers; but that in all things God may be honoured, and ye may glorify him in your bodies, souls, and spirits, the little time ye have to live.—*Written to Yearly Meeting, 1678, from Swarthmore*

IN THE LORD'S CARE

Never heed—the Lord's power is over all weakness and death.—The Seed reigns; blessed be the Lord.—*Said a few hours before his death, 1690*

Brother Lawrence

Biographical Note by M. Beaufort

I AM writing down what I have heard and seen myself of the "Character" of Brother Lawrence, who died about two years ago in the Carmelite Monastery at Paris, and whose memory is a sweet savour.

One, who has chosen to be a doorkeeper in the house of God rather than hold a high rank among sinners, who has taken upon him the yoke of Jesus Christ, and preferred it to the empty pomp and pleasures of the world, has asked me to write down for those souls, who have been freed from the chain of things seen, what he knew I had collected of the thoughts and precepts of Brother Lawrence. Willingly I obey, and although a sketch of the "Life" and a collection of the "Letters" of this good Brother have been already published, it seems to me that we cannot make known too widely what we have preserved of this holy man. It is my firm belief that I can do no greater service than by holding up this man as a pattern of solid piety in an age, when almost every one puts virtue where it is not, and takes false ways to arrive at it.

It will be Brother Lawrence himself who will speak in these pages. In the "Conversations," which I had with him, I will give you his own words, just as I wrote them down straightway on leaving him. Nobody can paint the Saints so well as they themselves. The "Confessions and Letters of St. Augustine" give us a far more living portrait than anything that man could have added. So nothing can bring more clearly before you this servant of God than his own words spoken in all the simplicity of his heart.

With all his virtue Brother Lawrence was intensely human; he had a frank open manner, which, when you met him, won your confidence at once, and made you feel that you had found a friend, to whom you could unbosom yourself wholly.

On his part, directly he knew with whom he was dealing, he spoke quite freely and gave immediate proof of his great goodness of

heart. What he said was very simple, but to the point, and full of sense. Behind a rather rough exterior, one found a singular sagacity, a spaciousness of mind quite beyond the range of the ordinary poor lay-brother, a penetration that surpassed all expectation. As a man of affairs he was capable of carrying through the greatest matters, and of giving wise and safe counsel. Such were the characteristics that struck the ordinary observer.

The disposition of his heart, and the inner life of his soul, he has himself depicted in the "Conversations" which I am going to give you. His conversion sprung from a high notion, which he conceived of the power and wisdom of God, Whom ever afterwards he sought diligently and with great faithfulness, driving away all other thoughts.

As this first realization of God was the beginning of the perfection of Brother Lawrence, for so it proved to be, it is important that we should stop here for a little, to consider his conduct at this time. Faith was the one light he took for his path; not only did it afford him his first glimpse of God, but he never desired any other lamp to give him light in all the many ways of God. Often he has told me that all that he had heard others say, all that he had found in books, all that he had himself written, seemed savourless, dull and heavy, when compared with what faith had unfolded to him of the unspeakable riches of God and of Jesus Christ. "He alone," he continued, "can reveal Himself to us; we toil and exercise our mind in reason and in science, forgetting that therein we can see only a copy, whilst we neglect to gaze on the Incomparable Original. In the depths of our soul, God reveals Himself, could we but realize it, yet we will not look there for Him. We leave Him to spend our time in fooleries, and affect disdain at commune with Him, Who is ever-present, Who is our King.

"It is not enough to know God, as a theory, from what we read in books, or feel some fleeting motions of affection for Him, brief as the wave of feeling, or glimpse of the Divine, which prompts them; our faith must be alive, and we must make it so, and by its means lift ourselves beyond all these passing emotions to worship the Father and Jesus Christ in all their Divine Perfection. This path of Faith is the spirit of the Church, and will lead to a great perfection."

Not only did Brother Lawrence perceive God as present in his soul by faith, but in all the events of life, whensoever they befell, instantly he would arise and seek the Presence of God.

A leafless tree he saw in winter first flashed in upon his soul the fact of God; so great and so sublime was the vision that after forty years it was as clear and vivid as when he first received it. Such was his practise, throughout life, using things seen to lead him to the Unseen Eternal.

In his reading, Brother Lawrence far preferred above all other books the Holy Gospel, inasmuch as he found that he could nourish his faith more simply and more purely in the very words of Jesus Christ.

Thus it was that Brother Lawrence set out upon the spiritual life, with firm resolve, faithfully pursued, to foster in his heart this sublime sense of the Presence of God, as seen through faith. Therein he continued steadfastly, glorifying God, and showing his love to Him in ways past number. In all he undertook, he entreated the aid of Our Lord, giving thanks after he had performed the same; and, having confessed his negligences, he asked pardon thereof trustfully, without, as he termed it, pleading with God. And forasmuch as this communion with God was interwoven with his daily labour, and furnished him with matter for it, he did his work with the greater ease, and very far from distracting him, it aided him therein.

Yet he confessed that it was hard at first, that many a time he had been unmindful of this practise, but that, after humble confession of his failure, he had betaken himself to it again without trouble.

At times a crowd of wandering wild fancies would invade his mind and take violent possession of the place of God; when such happened, he told me, he kept quite calm, and proceeded straightway to expel them; this done, he returned to his commune with God.

At last his faithfulness and patience won its reward, in the possession of his soul by a sense, unbroken and undisturbed, of the Presence of God. All his acts, in kind so varying and so multiplied in number, were changed into an unclouded vision, an illumined love, a joy uninterrupted.

Selections from The Character of Brother Lawrence

THE TIME OF PRAYER

For me the time of action does not differ from the time of prayer, and in the noise and clatter of my kitchen, while several persons are together calling for as many different things, I possess God in as great tranquillity as when upon my knees at the Blessed Sacrament. Sometimes, indeed, my faith becomes so clear that I almost fancy that I have lost it,—the shadows which veil our vision usually seem to be fleeing away, and there begins to dawn that day which is to be without cloud and without end, the glorious day of the life to come.

THOUGHTS COUNT FOR LITTLE

In the way of God *thoughts* count for little, *love* is everything. . . . There is no need either of art or science; just as we are, we can go to Him, simply and with single heart.

GOOD REASONS

We must believe they have good reasons for their decision, and our duty now is to obey, and say no more about it.

GOD'S WILL

I would suffer not for ten years only, but till the Day of Judgement, if it be God's will; and I would hope that He would continue to aid me with His grace to bear it joyfully.

MY INFIRMITIES

My God, I worship Thee in my infirmities. Now, now, I shall have something to bear for Thee,—good, be it so, may I suffer and die with Thee.

Selections from The Practice of the Presence of God

HABIT OF CONVERSING WITH GOD

That in order to form a habit of conversing with God continually, and referring all we do to Him; we must at first apply to Him with some diligence: but that after a little care we should find His love inwardly excite us to it without any difficulty.

STRENGTH FROM GOD

That he expected, after the pleasant days God had given him, he should have his turn of pain and suffering; but that he was not uneasy about it, knowing very well, that as he could do nothing of himself, God would not fail to give him the strength to bear them.

EXTRA HELP

That when an occasion of practicing some virtue offered, he addressed himself to God, saying, Lord, *I cannot do this unless Thou enablest me*: and that then he received strength more than sufficient.

THE GREATEST SIMPLICITY

That we ought to act with God in the greatest simplicity, speaking to Him frankly and plainly, and imploring His assistance in our affairs, just as they happen. That God never failed to grant it, as he had often experienced.

DIVINE EMPLOYMENT

. . . in his business in the kitchen (to which he had naturally a great aversion), having accustomed himself to do everything there for the love of God, and with prayer, upon all occasions, for His grace to do his work well, he had found everything easy, during fifteen years that he had been employed there.

LITTLE THINGS

That he was very well pleased with the post he was now in; but that he was as ready to quit that as the former, since he was always pleasing himself in every condition, by doing little things for the love of God.

TIMES OF PRAYER

That with him the set times of prayer were not different from other times; that he retired to pray, according to the directions of his Superior, but that he did not want such retirement, nor ask for it, because his greatest business did not divert him from God.

UNION WITH GOD BY LOVE

That all bodily mortifications and other exercises are useless, but as they serve to arrive at the union with God by love; that he had

well considered this, and found it the shortest way to go straight to Him by a continual exercise of love, and doing all things for His sake.

MONUMENTS OF HIS MERCY

That all possible kinds of mortification, if they were void of the love of God, could not efface a single sin. That we ought, without anxiety, to expect the pardon of our sins from the blood of Jesus Christ, only endeavouring to love Him with all our hearts. That God seemed to have granted the greatest favours to the greatest sinners, as more signal monuments of His mercy.

LEFT TO MYSELF

That he had no scruples; for, said he, when I *fail* in my duty, I readily acknowledge it, saying, *I am used to do so: I shall never do otherwise, if I am left to myself.* If I fail not, then I give God thanks, acknowledging that it comes from Him.

TRUST IN GOD

That the trust we put in God, honours Him much, and draws down great graces.

UNITED TO GOD

That he was more united to God in his outward employments, than when he left them for devotion in retirement.

GOODNESS OF GOD

That he expected hereafter some great pain of body or mind; that the worse that could happen to him was, to lose that sense of God which he had enjoyed so long; but that the goodness of God assured him He would not forsake him utterly, and that He would give him strength to bear whatever evil He permitted to happen to him; and therefore that he feared nothing, and had no occasion to consult with anybody about his state.

DENYING OURSELVES

That in the beginning of the spiritual life, we ought to be faithful in doing our duty and denying ourselves; but after that unspeakable pleasures followed: that in difficulties we need only have recourse to Jesus Christ, and beg His grace, with which everything became easy.

CHRISTIAN PROGRESS

That many do not advance in the Christian progress, because they stick in penances, and particular exercises, while they neglect the love of God, which is the *end*. That this appeared plainly by their works, and was the reason why we see so little solid virtue.

GOING TO GOD

That there needed neither art nor science for going to God, but only a heart resolutely determined to apply itself to nothing but Him, or for *His* sake, and to love Him only.

PERFECT CONFIDENCE

That, without being discouraged on account of our sins, we should pray for His grace with a perfect confidence, as relying upon the infinite merits of our Lord. That God never failed offering us His grace at each action; that he distinctly perceived it, and never failed of it, unless when his thoughts had wandered from a sense of God's Presence, or he had forgot to ask His assistance.

SANCTIFICATION

That our sanctification did not depend upon changing our works, but in doing that for God's sake, which we commonly do for our own.

A GREAT MISTAKE

That it was lamentable to see how many people mistook the means for the end, addicting themselves to certain works, which they performed very imperfectly, by reason of their human or selfish regards.

GREAT DELUSION

That it was a great delusion to think that the times of prayer ought to differ from other times: that we are as strictly obliged to adhere to God by action in the time of action, as by prayer in its season.

DIVINE LOVE

That his prayer was nothing else but a sense of the presence of God, his soul being at that time insensible to everything but Divine love: and that when the appointed times of prayer were past, he found no difference, because he still continued with God, praising and blessing Him with all his might, so that he passed his life in con-

tinual joy, yet hoped that God would give him somewhat to suffer, when he should grow stronger.

LOVE OF THE WORK

That we ought not to be weary of doing little things for the love of God, Who regards not the greatness of the work, but the love with which it is performed.

SUBSTANCE OF RELIGION

That the whole substance of religion was faith, hope, and charity: by the practice of which, we become united to the will of God: that all beside is indifferent and to be used as a means, that we may arrive at our end, and be swallowed up therein, by faith and charity.

BELIEF, HOPE, AND LOVE

That all things are possible to him who *believes*, that they are less difficult to him who *hopes*, they are more easy to him who *loves*, and still more easy to him who perseveres in the practice of these three virtues.

A PRAYER BEFORE BUSINESS

That when he began his business, he said to God, with a filial trust in Him, "O my God, since Thou art with me, and I must now, in obedience to Thy commands, apply my mind to these outward things, I beseech Thee to grant me the grace to continue in Thy Presence, and to this end do Thou prosper me with Thy assistance, receive all my works, and possess all my affections."

FAMILIAR CONVERSATION WITH GOD

As he proceeded in his work, he continued his familiar conversation with his Maker, imploring His grace, and offering to Him all his actions.

Selections from His Letters

A NEW KIND OF LIFE

. . . after having given myself wholly to God, to make all the satisfaction I could for my sins, *I renounced for the love of Him everything that was not He; and I began to live as if there was none but He and I in the world.*

IN THE PRESENCE OF THE FATHER

Sometimes I considered myself before Him as a poor criminal at the feet of his judge; at other times I beheld Him in my heart as my *Father*, as my God; I worshipped Him the oftenest that I could, keeping my mind in His holy Presence, and recalling it as often as I found it wandered from Him. I found no small pain in this exercise, and yet I continued it, notwithstanding all the difficulties that occurred, without troubling or disquieting myself when my mind had wandered involuntarily. I made this my business, as much all the day long as at the appointed times of prayer; for at all times, every hour, every minute, even in the height of my business, I drove away from my mind everything that was capable of interrupting my thought of God.

Such has been my common practice ever since I entered into religion; and though I have done it very imperfectly, yet I have found great advantages by it. These I well know, are to be imputed to the mere mercy and goodness of God, because we can do nothing without Him; and I still less than any. But when we are faithful to keep ourselves in His holy Presence, and set Him always before us; this not only hinders our offending Him, and doing anything that may displease Him, at least wilfully, but it also begets in us a holy freedom, and if I may so speak, a familiarity with God, wherewith we ask, and that successfully, the graces we stand in need of. In fine, by often repeating these acts, they become *habitual*, and the presence of God is rendered as it were *natural* to us.

THE ACTUAL PRESENCE OF GOD

I have quitted all forms of devotion and set prayers but those to which my state obliges me. And I make it my business only to persevere in His holy presence, wherein I keep myself by a simple attention, and a general fond regard to God, which I may call *an actual presence of God*; or, to speak better, an habitual, silent, and secret conversation of the soul with God, which often causes in me joys and raptures inwardly, and sometimes also outwardly, so great, that I am forced to use means to moderate them, and prevent their appearance to others.

ALWAYS WITH GOD

You must know, his continual care has been, for above forty years

past that he has spent in religion, to be *always with God*; and to do nothing, say nothing, and think nothing which may displease Him; and this without any other view than purely for the love of Him, and because He deserves infinitely more.

A SWEET AND DELIGHTFUL LIFE

There is not in the world a kind of life more sweet and delightful, than that of a continual conversation with God: those only can comprehend it who practice and experience it: yet I do not advise you to do it from that motive; it is not pleasure which we ought to seek in this exercise; but let us do it from a principle of love, and because God would have us.

FOR THE PREACHERS

Were I a preacher, I should above all other things preach the practice of *the presence of God*; and were I a director, I should advise all the world to it; so necessary do I think it, and so easy too.

CENTER OF THE SOUL

I cannot imagine how religious persons can live satisfied without the practice of *the presence of God*. For my part I keep myself retired with Him in the fund or centre of my soul as much as I can; and while I am so with Him I fear nothing; but the least turning from Him is insupportable.

HOLY FREEDOM

. . . we must serve God in a holy freedom, we must do our business faithfully, without trouble or disquiet; recalling our mind to God mildly and with tranquillity, as often as we find it wandering from Him.

WHAT GOD REQUIRES

He requires no great matters of us; a little remembrance of Him from time to time, a little adoration: sometimes to pray for His grace, sometimes to offer Him your sufferings, and sometimes to return Him thanks for the favours He has given you, and still gives you, in the midst of your troubles, and to console yourself with Him the oftenest you can. Lift up your heart to Him, sometimes even at your meals, and when you are in company: the least little remem-

brance will always be acceptable to Him. You need not cry very loud; He is nearer to us than we are aware of.

ORATORY OF OUR HEART

It is not necessary for being with God to be always at church; we may make an oratory of our heart, wherein to retire from time to time, to converse with Him in meekness, humility, and love.

OFFER HIM YOUR HEART

Use yourself then by degrees thus to worship Him, to beg His grace, to offer Him your heart from time to time, in the midst of your business, even every moment if you can. Do not always scrupulously confine yourself to certain rules, or particular forms of devotion; but act with a general confidence in God, with love and humility.

USE FEW WORDS

I do not advise you to use multiplicity of words in prayer; many words and long discourses being often the occasions of wandering.

WAY TO RECOLLECT THE MIND

One way to recollect the mind easily in the time of prayer, and preserve it more in tranquillity, is not to let it wander too far at other times; you should keep it strictly in the presence of God; and being accustomed to think of Him often, you will find it easy to keep your mind calm in the time of prayer, or at least to recall it from its wanderings.

GREAT FAVORS OF GOD

I am filled with shame and confusion, when I reflect on one hand upon the great favours which God has done, and incessantly continues to do me; and on the other, upon the ill use I have made of them, and my small advancement in the way of perfection.

MUST BE WITH HIM

How can we pray to Him without being with Him?

BEST METHOD

You will tell me that I am always saying the same thing: it is true, for this is the best and easiest method I know; and as I use no other, I advise all the world to it. We must *know* before we can *love*. In

order to *know* God, we must often *think* of Him; and when we come to *love* Him, we shall then *also think* of Him often, *for our heart will be with our treasure.*

THINK OFTEN ON GOD

Pray remember what I have recommended to you, which is, to think often on God, by day, by night, in your business, and even in your diversions. He is always near you and with you; leave Him not alone. You would think it rude to leave a friend alone, who came to visit you: why then must God be neglected?

THE GREAT PHYSICIAN

I wish you could convince yourself that God is often (in some sense) nearer to us, and more effectually present with us, in sickness than in health. Rely upon no other Physician, for, according to my apprehension, He reserves your cure to Himself. Put then all your trust in Him, and you will soon find the effects of it in your recovery, which we often retard, by putting greater confidence in physic than in God.

Whatever remedies you make use of, they will succeed only so far as He permits. When pains come from God, He only can cure them. He often sends diseases of the body, to cure those of the soul. Comfort yourself with the sovereign Physician both of soul and body.

REAL COMFORT

What comforts me in this life is, that I now see Him by *faith*; and I see Him in such a manner as might make me say sometimes, *I believe no more, but I see.* I feel what faith teaches us, and in that assurance and that practice of faith I will live and die with Him.

RELIGION AND HEALTH

If we were well accustomed to the exercise of *the presence of God*, all bodily diseases would be much alleviated hereby. God often permits that we should suffer a little, to purify our souls, and oblige us to continue *with Him.*

LOVE SWEETENS PAIN

Love sweetens pains; and when one loves God, one suffers for His

sake with joy and courage. Do you so, I beseech you; comfort yourself with Him, Who is the only Physician of all our maladies.

OUR LOVING FATHER

The sorest afflictions never appear intolerable, but when we see them in the wrong light: when we see them in the hand of God, Who dispenses them; when we know that it is our loving *Father*, Who abases and distresses us, our sufferings will lose their bitterness, and become even matter of consolation.

KNOWING GOD

Let all our employment be to *know* God: the more one *knows* Him, the more one desires to *know* Him. And as *knowledge* is commonly the measure of *love*, the deeper and more extensive our *knowledge* shall be, the greater will be our love: and if our *love* of God were great we should love Him equally in pains and pleasures.

OF THE BENEFITS OF THE PRESENCE OF GOD

1. The first benefit which the soul receives from the Presence of God is that *faith grows more alive* and active in all the events of life, particularly when we feel our need, since it obtains for us the succour of His grace when we are tempted, and in every time of trial.

2. The practice of the Presence of God strengthens us in *Hope*. Our hope grows in proportion as our knowledge; and in measure as our faith by this holy practice penetrates into the hidden mysteries of God, in like measure it finds in Him a beauty beyond compare, surpassing infinitely that of earth, as also that of the most holy souls and angels.

3. Hope breathes into the will a distrust of things seen, and sets it aflame with the consuming fire of Divine love; for God's love is in very truth a consuming fire, burning to ashes all that is contrary to His will: the soul thus kindled cannot live save in the Presence of God, and this Presence works within the heart a consecrated zeal, a holy ardour, a violent passion to see this God known and loved, and served and worshipped by all His creatures.

4. By the practice of the Presence of God, by steadfast *gaze* on Him, the soul comes to a knowledge of God, full and deep, to *an*

Unclouded Vision: all its life is passed in unceasing acts of love and worship, of contrition and of simple trust, of praise and prayer, and service; at times indeed life seems to be but one long unbroken practice of His Divine Presence.

Selections from His Spiritual Maxims

MEANS FOR ATTAINING UNTO THE PRESENCE OF GOD

1. The first is a *great purity of life*; in guarding ourselves with care lest we should do or say or think on anything, which might be displeasing to God; and, when any such thing happens, in taking heed to repent thereof, humbly begging His forgiveness.

2. The second is a *great faithfulness in the practice of His Presence*, and in keeping the soul's gaze fixed on God in faith, calmly, humbly, lovingly, without allowing an entrance to anxious cares and disquietude.

3. Make it your study, before taking up any task to look to God, be it only for a moment, as also when you are engaged thereon, and lastly when you have performed the same. And forasmuch as without time and great patience this practice cannot be attained, be not disheartened at your many falls; truly this habit can only be formed with difficulty, yet when it is so formed, how great will be your joy therein!

Is it not right that the *heart* which is the first thing in us to have life, and which has dominion over all the body, should be the first and last to love and worship God, both when we begin and end our actions, be they spiritual or bodily, and generally in all the affairs of life? It is here therefore, in the heart, that we ought to strive to make a habit of this *gaze* on God; but that which is needful to bring the heart to this obedience we must do, as I have already said, quite simply, without strain or study.

4. Those who set out upon this practice let me counsel to offer up in secret a few words, such as "My God, I am wholly Thine. O God of Love, I love Thee with all my heart. Lord, make my heart even as Thine"; or such other words as love prompts on the instant. But take heed that your mind wanders not back to the world again; keep it fixed on God alone, so that, thus subdued by the will, it may be constrained to abide with God.

5. This practice of the Presence of God is somewhat hard at the outset, yet, pursued faithfully, it works imperceptibly within the soul most marvellous effects; it draws down God's grace abundantly, and leads the soul insensibly to the ever-present *vision* of God, loving and beloved, which is the most spiritual and most real, the most free and most life-giving manner of prayer.

6. Remember that to attain to this state, we must mortify the senses, inasmuch as no soul, which takes delight in earthly things, can find full joy in the Presence of God; to be with Him we must leave behind the creature.

William Law

Biographical Note by William Ralph Inge

PROBABLY no period of English history has been so antagonistic to all that the word mysticism stands for, as the Georgian era. "Enthusiasm" was the bugbear of the eighteenth century. The word was used as a deadly controversial missile. A Georgian bishop is praised on his tombstone, which adorns, or rather disfigures, the walls of his cathedral, for his zeal in repressing "enthusiasm." William Law, . . . lived in the eighteenth century, and was not ashamed to be an enthusiast. This alone would stamp him as a man of strong originality, and therefore an interesting personality. But he was, in fact, something more than this—a man of great intellectual power, of unusual force of character, and the master of a striking and attractive English style. He is perhaps the foremost of our mystical divines.

William Law was born in 1686, at the village of King's Cliffe, in Northamptonshire. His father was a tradesman of good standing, and he was brought up in a religious home. . . . Law was made a Fellow of Emmanuel in 1711, and was ordained deacon in the same year. Besides the ordinary studies, he had already begun to study mysticism, in the writings of Malebranche, a seventeenth-century theologian, whose cardinal doctrine is that "We see all things in God," the opposite, it will be observed, of the equally mystical doctrine that we see God in all things. Malebranche's doctrine, if held exclusively, leads logically to the pannihilism of Indian philosophy; while the other side, if unduly emphasised, tends to sentimental and non-ethical pantheism.

A man of Law's tastes might have been happy as a resident Fellow at Cambridge. But his rather obstinate conscientiousness led him to become one of the non-jurors, on the accession of George I. He announces his intention of sacrificing his fellowship to his scru-

ples in a very manly letter addressed to his brother. "The multitude of swearers," he says, "has no influence upon me: their reasons are only to be considered; and every one knows no good ones can be given for people swearing the direct contrary to what they believe. . . . I think I have consulted my best interest by what I have done; and I hope, upon second thoughts, you will think so too. I have hitherto enjoyed a large share of happiness; and if the time to come be not so pleasant, the memory of what is past shall make me thankful."

It is not certain where Law resided, or what he did, during the next ten years. In 1717 he wrote his Three Letters to the Bishop of Bangor, in answer to that prelate's very anti-Catholic views of the Church; an exceedingly vigorous and telling attack, which raised its author to the front rank of controversialists.

His first important contribution to positive theology was A Practical Treatise upon Christian Perfection, which he defines as "the right performance of our necessary duties."

In 1727 Law became tutor to Edward Gibbon, father of the great historian, and accompanied his pupil to Cambridge. He also spent much time in the elder Gibbon's house at Putney, where he became a centre of an admiring circle, consisting of John Byrom, a Fellow of Trinity, Cambridge, and a sorry versifier; John and Charles Wesley, his friendship with whom was destined to be broken by a quarrel; Miss Hester Gibbon, the daughter of the house; Mr. Archibald Hutcheson, M.P. for Hastings, who on his death-bed advised his wife to make Law her guide and counsellor in religious matters; and two or three others of less importance.

Law, it must be confessed, made and kept friends most easily when they were his intellectual inferiors: there was something stiff and uncompromising about him which alienated some who might have met him on equal terms. As long as John Wesley was willing to consult him and follow his advice, all went well. It was in answer to some question of Wesley that Law replied in the memorable words: "You would have a philosophical religion; but there can be

no such thing. Religion is the most plain, simple thing in the world; it is only, We love Him because He first loved us." But when Wesley began to have doubts about Law's presentation of Christianity, and wrote a letter setting out his objections, Law answered with a scathing politeness which was enough to terminate any friendship. Wesley, however, retained his admiration for much of Law's writings till the last. It would have been better for Law to associate with men of such power as Wesley, instead of with the two estimable but rather weak women who sat at his feet in the last part of his life.

The treatise entitled A Serious Call to a Devout and Holy Life; adapted to the State and Condition of All Orders of Christians was written at this time. It is a tremendous indictment of lukewarmness in religion, a ruthless exposure of the sin and folly of trying to make the best of both worlds. It is especially addressed to the leisured class, among whom this type of character is perhaps most common. The book well deserves its fame. . . . The influence of the Serious Call was both immediate and lasting. John Wesley describes it as "a treatise which will hardly be excelled, if it be equalled, in the English tongue, either for beauty of expression, or for justness and depth of thought." Samuel Johnson called it "the finest piece of hortatory theology in any language," and says that his first reading of it "was the first occasion of my thinking in earnest." Gibbon says of it: "His precepts are rigid, but they are founded on the Gospel. His satire is sharp; but it is drawn from the knowledge of human life, and many of his portraits are not unworthy of the pen of La Bruyere. If he finds a spark of piety in his reader's mind, he will soon fan it into a flame; and a philosopher must allow that he exposes, with equal severity and truth, the strange contradiction between the faith and practice of the Christian world."

Gibbon feels, as none can fail to do, the extreme severity of Law's presentment of Christianity. The book is just what its title promises, a serious call—there is not much of the joy and peace in believing to be found in its pages. For that very reason, at the present day, when divines are offering us religion without tears, salvation without self-sacrifice, Law's treatise should be studied prayerfully by all who care for their soul's health.—St. Margaret's Lectures, 1905

Selections from A Serious Call to a Devout and Holy Life

LIFE DEVOTED TO GOD

Devotion is neither private nor public prayer; but prayers, whether private or public, are particular parts or instances of devotion. Devotion signifies a life given, or devoted, to God.

He, therefore, is the devout man, who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God; who considers God in everything, who serves God in everything, who makes all the parts of his common life parts of piety, by doing everything in the Name of God, and under such rules as are conformable to His glory.

IN ALL OTHER PARTS OF LIFE

Now let any one but find out the reason why he is to be thus strictly pious in his prayers, and he will find the same as strong a reason to be as strictly pious in all the other parts of his life. For there is not the least shadow of a reason why we should make God the rule and measure of our prayers; why we should then look wholly unto Him, and pray according to His will, but what equally proves it necessary for us to look wholly unto God, and make Him the rule and measure of all the other actions of our life. For any ways of life, any employment of our talents, whether of our parts, our time, or money, that is not strictly according to the will of God, that is not for such ends as are suitable to His glory, are as great absurdities and failings, as prayers that are not according to the will of God.

ORDINARY ACTIONS

. . . we can no more be said to live unto God, unless we live unto Him in all the ordinary actions of our life, unless He be the rule and measure of all our ways, than we can be said to pray unto God, unless our prayers look wholly unto Him.

WHEN CHURCH IS OVER

It is for want of knowing, or at least considering this, that we see such a mixture of ridicule in the lives of many people. You see them strict as to some times and places of devotion, but when the service

of the Church is over, they are but like those that seldom or never come there. In their way of life, their manner of spending their time and money, in their cares and fears, in their pleasures and indulgences, in their labour and diversions, they are like the rest of the world. This makes the loose part of the world generally make a jest of those that are devout, because they see their devotion goes no farther than their prayers, and that when they are over, they live no more unto God, till the time of prayer returns again, but live by the same humour and fancy, and in as full an enjoyment of all the follies of life as other people. This is the reason why they are the jest and scorn of careless and worldly people not because they are really devoted to God, but because they appear to have no other devotion but that of occasional prayers.

MOST ABSURD

. . . There cannot anything be imagined more absurd in itself, than wise, and sublime, and heavenly prayers, added to a life of vanity and folly, where neither labour nor diversions, neither time nor money, are under the direction of the wisdom and heavenly tempers of our prayers.

HOLINESS OF LIFE

It is as great an absurdity to suppose holy prayers, and Divine petitions, without a holiness of life suitable to them, as to suppose a holy and Divine life without prayers.

PUBLIC WORSHIP

It is very observable, that there is not one command in all the Gospel for public worship; and perhaps it is a duty that is least insisted upon in Scripture of any other. The frequent attendance at it is never so much as mentioned in all the New Testament. Whereas that religion or devotion which is to govern the ordinary actions of our life is to be found in almost every verse of Scripture. Our blessed Saviour and His Apostles are wholly taken up in doctrines that relate to common life. They call us to renounce the world, and differ in every temper and way of life, from the spirit and the way of the world: to renounce all its goods, to fear none of its evils, to reject its joys, and have no value for its happiness: to be as new-born

babes, that are born into a new state of things: to live as pilgrims in spiritual watching, in holy fear, and heavenly aspiring after another life: to take up our daily cross, to deny ourselves, to profess the blessedness of mourning, to seek the blessedness of poverty of spirit: to forsake the pride and vanity of riches, to take no thought for the morrow, to live in the profoundest state of humility, to rejoice in worldly sufferings: to reject the lust of the flesh, the lust of the eyes, and the pride of life: to bear injuries, to forgive and bless our enemies, and to love mankind as God loveth them: to give up our whole hearts and affections to God, and strive to enter through the strait gate into a life of eternal glory.

NEGLECT OF COMMON DUTIES

Is it not therefore exceeding strange, that people should place so much piety in the attendance upon public worship, concerning which there is not one precept of our Lord's to be found, and yet neglect these common duties of our ordinary life, which are commanded in every page of the Gospel?

COMMON CHRISTIAN LIFE

If contempt of the world and heavenly affection is a necessary temper of Christians, it is necessary that this temper appear in the whole course of their lives, in their manner of using the world, because it can have no place anywhere else. If self-denial be a condition of salvation, all that would be saved must make it a part of their ordinary life. If humility be a Christian duty, then the common life of a Christian is to be a constant course of humility in all its kinds. If poverty of spirit be necessary, it must be the spirit and temper of every day of our lives. If we are to relieve the naked, the sick, and the prisoner, it must be the common charity of our lives, as far as we can render ourselves able to perform it. If we are to love our enemies, we must make our common life a visible exercise and demonstration of that love. If content and thankfulness, if the patient bearing of evil be duties to God, they are the duties of every day, and in every circumstance of our life. If we are to be wise and holy as the new-born sons of God, we can no otherwise be so, but by renouncing every thing that is foolish and vain in every part of our common life. If we are to be in Christ new creatures, we must

show that we are so, by having new ways of living in the world. If we are to follow Christ, it must be in our common way of spending every day.

LIVES OF CHRISTIANS

If our common life is not a common course of humility, self-denial, renunciation of the world, poverty of spirit, and heavenly affection, we do not live the lives of Christians.

DOCTRINES OF CHRISTIANITY

. . . if the doctrines of Christianity were practised, they would make a man as different from other people, as to all worldly tempers, sensual pleasures, and the pride of life, as a wise man is different from an idiot; it would be as easy a thing to know a Christian by his outward course of life, as it is now difficult to find anybody that lives it. For it is notorious that Christians are now not only like other men in their frailties and infirmities, this might be in some degree excusable, but the complaint is, they are like Heathens in all the main and chief articles of their lives.

RIGHT INTENTION

. . . when you have this intention to please God in all your actions, as the happiest and best thing in the world, you will find in you as great an aversion to every thing that is vain and impertinent in common life, whether of business or pleasure, as you now have to any thing that is profane.

WORD FOR THE CLERGYMAN

Let a clergyman but intend to please God in all his actions, as the happiest and best thing in the world, and then he will know, that there is nothing noble in a clergyman, but a burning zeal for the salvation of souls; nor anything poor in his profession, but idleness and a worldly spirit.

MAN OF WEALTH

He will not therefore look at the lives of Christians, to learn how he ought to spend his estate, but he will look into the Scriptures, and make every doctrine, parable, precept, or instruction, that relates to rich men, a law to himself in the use of his estate.

FORWARD IN THE CHRISTIAN LIFE

If you are as forward in the Christian life as your best endeavours can make you, then you may justly hope, that your imperfections will not be laid to your charge: but if your defects in piety, humility, and charity, are owing to your negligence, and want of sincere intention to be as eminent as you can in these virtues, then you leave yourself as much without excuse as he that lives in the sin of swearing, through the want of a sincere intention to depart from it.

PLEASING GOD

Weak and imperfect men shall, notwithstanding their frailties and defects, be received, as having pleased God, if they have done their utmost to please Him.

MEASURE OF LOVE

The measure of our love to God, seems in justice to be the measure of our love of every virtue. We are to love and practise it with all our heart, with all our soul, with all our mind, and with all our strength. And when we cease to live with this regard to virtue, we live below our nature, and, instead of being able to plead our infirmities, we stand chargeable with negligence.

CERTAIN FORM OF LIFE

Having in the first chapter stated the general nature of devotion, and shown that it implies not any form of prayer, but a certain form of life, that is offered to God, not at any particular times or places, but everywhere and in every thing; I shall now descend to some particulars, and show how we are to devote our labour and employment, our time and fortunes, unto God.

As a good Christian should consider every place as holy, because God is there, so he should look upon every part of his life as a matter of holiness, because it is to be offered unto God.

The profession of a clergyman is an holy profession, because it is a ministration in holy things, an attendance at the altar. But worldly business is to be made holy unto the Lord, by being done as a service to Him, and in conformity to His Divine will.

THINGS OF GOD

As all things are God's, so all things are to be used and regarded as

the things of God. For men to abuse things on earth, and live to themselves, is the same rebellion against God, as for angels to abuse things in Heaven; because God is just the same Lord of all on earth, as He is the Lord of all in Heaven.

ACCEPTABLE SERVICE

Now to make our labour, or employment, an acceptable service unto God, we must carry it on with the same spirit and temper, that is required in giving of alms, or any work of piety.

LIVE ABOVE THE WORLD

If . . . a man will so live, as to show that he feels and believes the most fundamental doctrines of Christianity, he must live above the world.

PLACE OF PARDON

No one wonders that those prayers and alms, which proceed from pride and ostentation, are odious to God; but yet it is easy to show, that pride is as pardonable there as anywhere else.

GRACE AT MEALS

Eating is one of the lowest actions of our lives, it is common to us with mere animals, yet we see that the piety of all ages of the world has turned this ordinary action of an animal life into a piety to God, by making every meal to begin and end with devotion.

. . . If every head of a family was, at the return of every meal, to oblige himself to make a solemn adoration of God, in such a decent manner as becomes a devout mind, it would be very likely to teach him that swearing, sensuality, gluttony, and loose discourse, were very improper at those meals, which were to begin and end with devotion.

GLORY OF DOING GOOD

If there be nothing so glorious as doing good, if there is nothing that makes us so like to God, then nothing can be so glorious in the use of our money, as to use it all in works of love and goodness, making ourselves friends, and fathers, and benefactors, to all our fellow-creatures, imitating the Divine love, and turning all our power into acts of generosity, care, and kindness to such as are in need of it.

EXTRA EYES AND HANDS

For after we have satisfied our own sober and reasonable wants, all the rest of our money is but like spare eyes or hands; it is something that we cannot keep to ourselves without being foolish in the use of it, something that can only be used well, by giving it to those that want it.

WORKS OF CHARITY

As sure, therefore, as these works of charity are necessary to salvation, so sure is it that we are to do them to the utmost of our power; not to-day, or to-morrow, but through the whole course of our life.

PROGRESS IN RELIGION

Persons that are well affected to religion, that receive instructions of piety with pleasure and satisfaction, often wonder how it comes to pass that they make no greater progress in that religion which they so much admire.

Now the reason of it is this: it is because religion lives only in their head, but something else has possession of their heart; and therefore they continue from year to year mere admirers and praisers of piety, without ever coming up to the reality and perfection of its precepts.

TOO MUCH INDULGENCE

More people are kept from a true sense and taste of religion, by a regular kind of sensuality and indulgence, than by gross drunkenness. More men live regardless of the great duties of piety, through too great a concern for worldly goods, than through direct injustice.

WELL-ORDERED TIME

He that once thus knows the value, and reaps the advantage of a well-ordered time, will not long be a stranger to the value of anything else that is of any real concern to him.

ACTS OF KINDNESS

. . . the merit of persons is to be no rule of our charity; but that we are to do acts of kindness to those that least of all deserve it.

BETTER TO BE HOLY

. . . it is better to be holy, than to have holy prayers.

HIGHER WORSHIP

Thus, if God is to be worshipped with forms of thanksgiving, he that makes it a rule to be content and thankful in every part and accident of his life, because it comes from God, praises God in a much higher manner than he that has some set time for singing of psalms. He that dares not say an ill-natured word, or do an unreasonable thing, because he considers God as everywhere present, performs a better devotion than he that dares not miss the church. To live in the world as a stranger and a pilgrim, using all its enjoyments as if we used them not, making all our actions so many steps towards a better life, is offering a better sacrifice to God than any forms of holy and heavenly prayers.

SLENDER PART OF DEVOTION

Every sober reader will easily perceive that I do not intend to lessen the true and great value of prayers, either public or private; but only to show him that they are certainly but a very slender part of devotion, when compared to a devout life.

BENDED KNEES

Bended knees, whilst you are clothed with pride; heavenly petitions, whilst you are hoarding up treasures upon earth; holy devotions, whilst you live in the follies of the world, prayers of meekness and charity, whilst your heart is the seat of spite and resentment; hours of prayer, whilst you give up days and years to idle diversions, impertinent visits, and foolish pleasures; are as absurd, unacceptable services to God, as forms of thanksgiving from a person that lives in repinings and discontent.

NOTORIOUS HYPOCRISY

... unless the common course of our lives be according to the common spirit of our prayers, our prayers are so far from being a real or sufficient degree of devotion, that they become an empty lip-labour, or, what is worse, a notorious hypocrisy.

SAME CALLING

All Christians, as Christians, have one and the same calling, to live according to the excellency of the Christian spirit, and to make the sublime precepts of the Gospel the rule and measure of all their tempers in common life.

TRUE POVERTY OF SPIRIT

The merchant is not to leave devotion to the clergyman, nor the clergyman to leave humility to the labourer; women of fortune are not to leave it to the poor of their sex to be discreet, chaste, keepers at home, to adorn themselves in modest apparel, shamefacedness, and sobriety; nor poor women leave it to the rich to attend at the worship and service of God. Great men must be eminent for true poverty of spirit, and people of a low and afflicted state must greatly rejoice in God.

TO BE PRACTISED

. . . holiness is to be practised.

RULES OF RELIGION

. . . the more we live by the rules of religion, the more peaceful and happy do we render our lives.

FEW WANTS

God Almighty has sent us into the world with very few wants; meat, and drink, and clothing, are the only things necessary in life; and as these are only our present needs, so the present world is well furnished to supply these needs.

PRIDE CREATES WANTS

The man of pride has a thousand wants, which only his own pride has created; and these render him as full of trouble as if God had created him with a thousand appetites, without creating any thing that was proper to satisfy them. Envy and ambition have also their endless wants, which disquiet the souls of men, and by their contradictory motions, render them as foolishly miserable, as those that want to fly and creep at the same time.

DISQUIETED MAN

Let but any complaining, disquieted man, tell you the ground of his uneasiness, and you will plainly see that he is the author of his own torment; that he is vexing himself at some imaginary evil, which will cease to torment him as soon as he is content to be that which God, and nature, and reason, require him to be.

NEAR THE HEART

For all the wants which disturb human life, which make us uneasy

to ourselves, quarrelsome with others, and unthankful to God; which weary us in vain labours and foolish anxieties; which carry us from project to project, from place to place, in a poor pursuit of we know not what, are the wants which neither God, nor nature, nor reason, hath subjected us to, but are solely infused into us by pride, envy, ambition, and covetousness.

So far, therefore, as you reduce your desires to such things as nature and reason require; so far as you regulate all the motions of your heart by the strict rules of religion, so far you remove yourself from that infinity of wants and vexations, which torment every heart that is left to itself.

PEACE AND JOY

If there is any peace and joy in doing any action according to the will of God, he that brings the most of his actions to this rule, does most of all increase the peace and joy of his life.

ENJOYMENT OF LIFE

Piety requires us to renounce no ways of life, where we can act reasonably, and offer what we do to the glory of God. All ways of life, all satisfactions and enjoyments, that are within these bounds, are no way denied us by the strictest rules of piety.

SPIRITUAL POISON

If religion forbids all instances of revenge, without any exception, it is because all revenge is of the nature of poison; and though we do not take so much as to put an end to life, yet if we take any at all, it corrupts the whole mass of blood, and makes it difficult to be restored to our former health.

LIFE OF THE SOUL

If religion commands an universal charity, to love our neighbour as ourselves, to forgive and pray for all our enemies without any reserve; it is because all degrees of love are degrees of happiness, that strengthen and support the Divine life of the soul, and are as necessary to its health and happiness, as proper food is necessary to the health and happiness of the body.

SIMPLICITY OF LIFE

If religion has laws against laying up treasures upon earth, and com-

mands us to be content with food and raiment, it is because every other use of the world is abusing it to our own vexation, and turning all its conveniences into snares and traps to destroy us. It is because this plainness and simplicity of life secures us from the cares and pains of restless pride and envy, and makes it easier to keep that straight road that will carry us to eternal life.

CREATING NEW COMFORTS

A life thus devoted unto God, looking wholly unto Him in all our actions, and doing all things suitably to His glory, is so far from being dull and uncomfortable, that it creates new comforts in everything that we do.

TALENTS FROM GOD

All that we have, all that we are, all that we enjoy, are only so many talents from God: if we use them to the ends of a pious and holy life, our five talents will become ten, and our labours will carry us into the joy of our Lord, but if we abuse them to the gratifications of our own passions, sacrificing the gifts of God to our own pride and vanity, we shall live here in vain labours and foolish anxieties, shunning religion as a melancholy thing, accusing our Lord as a hard master, and then fall into everlasting misery.

RELIGION NOT DULL

How ignorant, therefore, are they of the nature of religion, of the nature of man, and the nature of God, who think a life of strict piety and devotion to God to be a dull uncomfortable state, when it is so plain and certain that there is neither comfort nor joy to be found in anything else!

DAY BY DAY

. . . if you are only told in the gross, of the folly and madness of a life devoted to the world, it makes little or no impression upon you; but if you are shown how such people live every day; if you see the continual folly and madness of all their particular actions and designs; this would be an affecting sight, and make you bless God for having given you a greater happiness to aspire after.

HAPPINESS FOR OTHERS

Let us but intend to see and hear, and then the whole world be-

comes a book of wisdom and instruction to us; all that is regular in the order of nature, all that is accidental in the course of things, all the mistakes and disappointments that happen to ourselves, all the miseries and errors that we see in other people, become so many plain lessons of advice to us; teaching us, with as much assurance as an Angel from Heaven, that we can no ways raise ourselves to any true happiness, but by turning all our thoughts, our wishes, and endeavours, after the happiness of another life.

FUTURE LIFE

Was all to die with our bodies, there might be some pretence for those different sorts of happiness, that are now so much talked of; but since our all begins at the death of our bodies, since all men are to be immortal, either in misery or happiness, in a world entirely different from this; since they are all hastening hence at all uncertainties, as fast as death can cut them down; some in sickness, some in health, some sleeping, some waking, some at mid-night, others at cock-crowing, and all at hours that they know not of; is it not certain that no man can exceed another in joy and happiness, but so far as he exceeds him in those virtues which fit him for a happy death?

PURPOSE OF LIVING

For if the temper and state of our souls be our whole state; if the only end of life be to die as free from sin, and as exalted in virtue, as we can; if naked as we came, so naked are we to return, and to stand a trial before Christ and His holy Angels, for everlasting happiness or misery; what can it possibly signify what a man had, or had not, in this world? What can it signify what you call those things which a man has left behind him; whether you call them his or any one's else; whether you call them trees or fields, or birds and feathers; whether you call them a hundred thousand pounds, or a hundred thousand pairs of boots and spurs? I say, call them; for the things signify no more to him than the names.

OUR ETERNAL STATE

Now since our eternal state is as certainly ours, as our present state; since we are as certainly to live for ever, as we now live at all; it is plain, that we cannot judge of the value of any particular time, as

to us, but by comparing it to that eternal duration, for which we are created.

DROWSY CHRISTIANS

I take it for granted, that every Christian, that is in health, is up early in the morning, for it is much more reasonable to suppose a person up early, because he is a Christian, than because he is a labourer, or a tradesman, or a servant, or has business that wants him.

We naturally conceive some abhorrence of a man that is in bed when he should be at his labour or in his shop. We cannot tell how to think anything good of him, who is such a slave to drowsiness as to neglect his business for it.

NEAREST APPROACH TO GOD

Prayer is the nearest approach to God, and the highest enjoyment of Him, that we are capable of in this life.

It is the noblest exercise of the soul, the most exalted use of our best faculties, and the highest imitation of the blessed inhabitants of Heaven.

HEARTS FULL OF GOD

When our hearts are full of God, sending up holy desires to the throne of grace, we are then in our highest state, we are upon the utmost heights of human greatness, we are not before kings and princes, but in the presence and audience of the Lord of all the world, and can be no higher, till death is swallowed up in glory.

NATURE OF PRAYER

If you consider devotion only as a time of so much prayer, you may perhaps perform it, though you live in this (wasting time in sleep) daily indulgence; but if you consider it as a state of the heart, as a lively fervour of the soul, that is deeply affected with a sense of its own misery and infirmities, and desires the Spirit of God more than all things in the world: you will find that the spirit of indulgence, and the spirit of prayer, cannot subsist together.

LACKING THE REAL THING

... surely he that thinks devotion to be of less moment than business or pleasure; or that he has nothing to do because nothing but his

prayers want him, may be justly said to have the whole spirit of religion to seek.

MIGHTY ADVANTAGES

If you were to rise early every morning, as an instance of self-denial, as a method of renouncing indulgence, as a means of redeeming your time, and fitting your spirit for prayer, you would find mighty advantages from it. This method, though it seems such a small circumstance of life, would in all probability be a means of great piety. It would keep it constantly in your head, that softness and idleness were to be avoided, that self-denial was a part of Christianity. It would teach you to exercise power over yourself; and make you able by degrees to renounce other pleasures and tempers that war against the soul.

NO NEED OF BORROWED FORMS

. . . if you are such a proficient in the spirit of devotion, that your heart is always ready to pray in its own language, in this case I press no necessity of borrowed forms.

FORMS OF PRAYER

Though I think a form of prayer very necessary and expedient for public worship, yet if any can find a better way of raising his heart unto God in private, than by prepared forms of prayer, I have nothing to object against it; my design being only to assist and direct such as stand in need of assistance.

Thus much, I believe, is certain, that the generality of Christians ought to use forms of prayer at all the regular times of prayer. It seems right for every one to begin with a form of prayer; and if, in the midst of his devotions, he finds his heart ready to break forth into new and higher strains of devotion, he should leave his form for a while, and follow those fervours of his heart, till it again wants the assistance of his usual petitions.

LIBERTY OF PRIVATE DEVOTION

This seems to be the true liberty of private devotion; it should be under the direction of some form; but not so tied down to it, but that it may be free to take such new expressions, as its present fervours happen to furnish it with; which sometimes are more affecting,

and carry the soul more powerfully to God, than any expressions that were ever used before.

HIGHER LANGUAGE

Sometimes the light of God's countenance shines so bright upon us, we see so far into the invisible world, we are so affected with the wonders of the love and goodness of God, that our hearts worship and adore in a language higher than that of words, and we feel transports of devotion, which only can be felt.

IN GOD'S PRESENCE

The first thing that you are to do, when you are upon your knees, is to shut your eyes, and with a short silence let your soul place itself in the presence of God; that is, you are to use this, or some other better method, to separate yourself from all common thoughts, and make your heart as sensible as you can of the Divine presence.

Now if this recollection of spirit is necessary,—as who can say it is not?—then how poorly must they perform their devotions, who are always in a hurry; who begin them in haste, and hardly allow themselves time to repeat their very form, with any gravity or attention! Theirs is properly saying prayers, instead of praying.

SECRET PLACE

If you were to use yourself (as far as you can) to pray always in the same place; if you were to reserve that place for devotion, and not allow yourself to do any thing common in it; if you were never to be there yourself, but in times of devotion; if any little room, or (if that cannot be) if any particular part of a room was thus used, this kind of consecration of it as a place holy unto God, would have an effect upon your mind, and dispose you to such tempers, as would very much assist your devotion. For by having a place thus sacred in your room, it would in some measure resemble a chapel or house of God. This would dispose you to be always in the spirit of religion, when you were there; and fill you with wise and holy thoughts, when you were by yourself. Your own apartment would raise in your mind such sentiments as you have when you stand near an altar; and you would be afraid of thinking or doing any thing that was foolish near that place, which is the place of prayer and holy intercourse with God.

MODEL PRAYER

If you ask any particular grace of our blessed Lord, let it be in some manner like this:

O Holy Jesus, Son of the most High God, Thou that was scourged at a pillar, stretched and nailed upon a cross, for the sins of the world, unite me to Thy cross, and fill my soul with Thy holy, humble, and suffering spirit. O Fountain of mercy, Thou that didst save the thief upon the cross, save me from the guilt of a sinful life; Thou that didst cast seven devils out of Mary Magdalene, cast out of my heart all evil thoughts and wicked tempers. O Giver of life, Thou that didst raise Lazarus from the dead, raise up my soul from the death and darkness of sin. Thou that didst give to Thy Apostles power over unclean spirits, give me power over my own heart. Thou that didst appear unto Thy disciples when the doors were shut, do Thou appear unto me in the secret apartment of my heart. Thou that didst cleanse the lepers, heal the sick, and give sight to the blind, cleanse my heart, heal the disorders of my soul, and fill me with heavenly light.

IMPROVEMENT OF PRAYERS

When at any time, either in reading the Scripture or any book of piety, you meet with a passage that more than ordinarily affects your mind, and seems as it were, to give your heart a new motion towards God, you should try to turn it into the form of a petition, and then give it a place in your prayers. By this means you will be often improving your prayers, and storing yourself with proper forms of making the desires of your heart known unto God.

DAILY PRAISE

Receive every day as a resurrection from death, as a new enjoyment of life; meet every rising sun with such sentiments of God's goodness, as if you had seen it, and all things, new created upon your account: and under the sense of so great a blessing, let your joyful heart praise and magnify so good and glorious a Creator.

PROPER SPIRITUAL ADJUSTMENTS

Now by thus watching and attending to the present state of our hearts, and suiting some of our petitions exactly to their wants, we

shall not only be well acquainted with the disorders of our souls, but also be well exercised in the method of curing them.

By this prudent and wise application of our prayers, we shall get all the relief from them that is possible: and the very changeableness of our hearts will prove a means of exercising a greater variety of holy tempers.

SPIRIT OF DEVOTION

Is the spirit of poetry only to be got by much reading of poets and orators? And is not the spirit of devotion to be got in the same way, by frequently reading the holy thoughts, and pious strains of devout men?

IN RELATION TO GOD

Devotion is nothing else but right apprehensions and right affections towards God.

SING A PSALM

You are . . . to consider this chanting of a psalm as a necessary beginning of your devotions, as something that is to awaken all that is good and holy within you, that is to call your spirits to their proper duty, to set you in your best posture towards heaven, and tune all the powers of your soul to worship and adoration.

SONGS OF PRAISE

. . . there is nothing that so clears a way for your prayers, nothing that so disperses dulness of heart, nothing that so purifies the soul from poor and little passions, nothing that so opens heaven, or carries your heart so near it, as these songs of praise.

GOOD VOICE NOT NEEDED

Our Blessed Saviour and His Apostles sang a hymn: but it may reasonably be supposed, that they rather rejoiced in God, than made fine music.

Do but so live, that your heart may truly rejoice in God, that it may feel itself affected with the praises of God; and then you will find that this state of your heart will neither want a voice nor ear to find a tune for a psalm. Every one, at some time or other, finds himself able to sing in some degree; there are some times and oc-

casions of joy, that make all people ready to express their sense of it in some sort of harmony. The joy that they feel forces them to let their voice have a part in it.

SOUL AND BODY

The soul and body are so united, that they have each of them power over one another in their actions. Certain thoughts and sentiments in the soul produce such and such motions and actions in the body; and, on the other hand, certain motions and actions of the body have the same power of raising such and such thoughts and sentiments in the soul. So that, as singing is the natural effect of joy in the mind, so it is as truly a natural cause of raising joy in the mind.

As devotion of the heart naturally breaks out into outward acts of prayer; so outward acts of prayer are natural means of raising the devotion of the heart.

ANGER AND WORDS

As anger produces angry words, so angry words increase anger.

POWER OVER OUR SOULS

. . . as our souls, in a great measure, depend upon our bodies; and as we have great power over our bodies; as we can command our outward actions, and oblige ourselves to such habits of life as naturally produce habits in the soul; as we can mortify our bodies, and remove ourselves from objects that inflame our passions; so we have a great power over the inward state of our souls.

HABITS OF DEVOTION

. . . it is certain that if we would arrive at habits of devotion, or delight in God, we must not only meditate and exercise our souls, but we must practise and exercise our bodies to all such outward actions as are conformable to these inward tempers.

OVERCOMING THE WORLD

If a man does not believe that all the world is as God's family, where nothing happens by chance, but all is guided and directed by the care and providence of a Being that is all love and goodness to all His creatures; if a man does not believe this from his heart, he cannot be said truly to believe in God. And yet he that has this faith, has faith enough to overcome the world, and always be thankful

to God. For he that believes that everything happens to him for the best, cannot possibly complain for the want of something that is better.

BASIC RELIGION

If, therefore, you live in murmurings and complaints, accusing all the accidents of life, it is not because you are a weak, infirm creature, but it is because you want the first principle of religion,—a right belief in God. For as thankfulness is an express acknowledgment of the goodness of God towards you, so repinings and complaints are as plain accusations of God's want of goodness towards you.

WHO IS A SAINT?

Would you know who is the greatest saint in the world? It is not he who prays most or fasts most, it is not he who gives most alms, or is most eminent for temperance, chastity, or justice; but it is he who is always thankful to God, who wills everything that God willeth, who receives everything as an instance of God's goodness, and has a heart always ready to praise God for it.

USE OF IMAGINATION

Sometimes imagine that you had been one of those that joined with our blessed Saviour when He sang an hymn. Strive to imagine to yourself, with what majesty He looked; fancy that you had stood close by Him surrounded with His glory. Think how your heart would have been inflamed, what ecstasies of joy you would have then felt, when singing with the Son of God. Think again and again, with what joy and devotion you would then have sung, had this been really your happy state, and what a punishment you should have thought it, to have been then silent, and let this teach you how to be affected with psalms and hymns of thanksgiving.

HIGHEST BENEFITS

. . . although the bare number and repetition of our prayers is of little value, yet since prayer, rightly and attentively performed, is the most natural means of amending and purifying our hearts; since importunity and frequency in prayer is as much pressed upon us by Scripture, as prayer itself: we may be sure, that when we are frequent and importunate in our prayers, we are taking the best means of obtaining the highest benefits of a devout life.

NEVER ENOUGH

He that thinks he loves God enough, shows himself to be an entire stranger to that holy passion; so he that thinks he has humility enough, shows that he is not so much as a beginner in the practise of true humility.

CONTRARY TO THE WORLD

The history of the Gospel is chiefly the history of Christ's conquest over the spirit of the world. And the number of true Christians is only the number of those who, following the Spirit of Christ, have lived contrary to this spirit of the world.

BLIND OBEDIENCE

For as great as the power of the world is, it is all built upon a blind obedience; and we need only open our eyes to get quit of its power.

IMPORTANT QUESTION

Will you let the fear of a false world, that has no love for you, keep you from the fear of that God, who has only created you that He may love and bless you to all eternity?

GREAT CONQUEST

The Christian's great conquest over the world is all contained in the mystery of Christ upon the Cross. It was there, and from thence, that He taught all Christians how they were to come out of, and conquer the world, and what they were to do in order to be His disciples. And all the doctrines, Sacraments, and institutions of the Gospel are only so many explications of the meaning, and applications of the benefit, of this great mystery.

And the state of Christianity implieth nothing else, but an entire, absolute conformity to that spirit which Christ showed in the mysterious Sacrifice of Himself upon the Cross.

Every man therefore is only so far a Christian, as he partakes of this Spirit of Christ.

IDENTIFICATION—NOT SUBSTITUTION

If therefore Christ be dead alone, if we are not dead with Him, we are as sure, from the Scripture, that we shall not live with Him. . . . (Col. 3:1)

Thus you see how plainly the Scripture sets forth our Blessed

Lord as our Representative, acting and suffering in our name, binding and obliging us to conform to all that he did and suffered for us.

... Because all true believers, conforming to the sufferings, Crucifixion, Death and Resurrection of Christ, live no longer after the spirit and temper of this world, but their life is hid with Christ in God.

This is the state of separation from the world, to which all orders of Christians are called. They must so far renounce all worldly tempers, be so far governed by the things of another life, as to show that they are truly and really crucified, dead, and risen, with Christ. And it is as necessary for all Christians to conform to this great change of spirit, to be thus in Christ new creatures, as it was necessary that Christ should suffer, die, and rise again, for our salvation.

NOTHING TO FEAR

Christians had nothing to fear from the heathen world but the loss of their lives; but the world become a friend, makes it difficult for them to save their religion.

Whilst pride, sensuality, covetousness, and ambition, had only the authority of the heathen world, Christians were thereby made more intent upon the contrary virtues. But when pride, sensuality, covetousness, and ambition, have the authority of the Christian world, then private Christians are in the utmost danger, not only of being ashamed out of the practise, but of losing the very notion, of the piety of the Gospel.

RESTORING SPIRITUAL HEALTH

Had we continued perfect, as God created the first man, perhaps the perfection of our nature had been a sufficient self-instruction for every one. But as sickness and diseases have created the necessity of medicines and physicians, so the change and disorder of our rational nature have introduced the necessity of education and tutors. And as the only end of the physician is to restore nature to its own state, so the only end of education is to restore our rational nature to its proper state. Education, therefore, is to be considered as a reason borrowed at second-hand, which is, as far as it can, to supply the loss of original perfection. And as physic may justly be called the art of restoring health, so education should be considered in no

other light, than as the art of recovering to man the use of his reason.

TRY PLEASING GOD

. . . never do anything through strife, or emulation, or vainglory. Never do anything in order to excel other people, but in order to please God, and because it is His will that you should do everything in the best manner that you can.

SIMPLICITY OF LIFE

Let truth and plainness . . . be the only ornament of your language, and study nothing but how to think of all things as they deserve, to choose everything that is best, to live according to reason and order, and to act in every part of your life in conformity to the will of God.

Study how to fill your heart full of the love of God, and the love of your neighbour, and then be content to be no deeper a scholar, no finer a gentleman, than these tempers will make you. As true religion is nothing else but simple nature governed by right reason, so it loves and requires great plainness and simplicity of life.

EYES OF THE SOUL

. . . the world is in a great dream, and but few people are awake in it.

We fancy that we fall into darkness when we die; but, alas, we are most of us in the dark till then; and the eyes of our souls only then begin to see, when our bodily eyes are closing.

CHRISTIANITY'S GLORIOUS EFFECTS

Christianity has then had its most glorious effects upon your hearts, when it has thus changed your spirit, removed all the pride of life from you, and made you delight in humbling yourselves beneath the lowest of all your fellow-creatures.

THINGS THAT ARE PRAISEWORTHY

Strive to do everything that is praiseworthy, but do nothing in order to be praised.

ABUNDANT LIVING

It is certainly very honest and creditable for people to engage in trades and employments; it is reasonable for gentlemen to manage well their estates and families, and take such recreations as are

proper to their state. But then every gentleman and tradesman loses the greatest happiness of his creation, is robbed of something that is greater than all employments, distinctions, and pleasures of the world, if he does not live more to piety and devotion than to any thing else in the world.

TOO MUCH BUSINESS

Merchants and tradesmen . . . are generally ten times farther engaged in business than they need; which is so far from being a reasonable excuse for their want of time for devotion, that it is their crime, and must be censured as a blameable instance of covetousness and ambition.

NO EXCUSE

You would think it very absurd, for a man not to value his own health, because he was not a physician; nor the preservation of his limbs, because he was not a bone-setter. Yet it is more absurd for you . . . to neglect the improvement of your soul in piety, because you are not an Apostle, or a bishop.

ONE GREAT FELLOWSHIP

It is the very end of Christianity to redeem all orders of men into one holy society, that rich and poor, high and low, masters and servants, may in one and the same spirit of piety become "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that are to show forth the praises of Him who hath called them out of darkness, into His marvellous light."

UNIVERSAL LOVE

Acts of love, that proceed not from a principle of universal love, are but like acts of justice, that proceed from a heart not disposed to universal justice.

A love which is not universal, may indeed have tenderness and affection, but it hath nothing of righteousness or piety in it: it is but humour, and temper, or interest, or such a love as publicans and heathens practise.

EXTENT OF A RIGHT SPIRIT

You cannot heal all the sick, relieve all the poor; you cannot comfort all in distress, nor be a father to all the fatherless; you cannot,

it may be, deliver many from their misfortunes, or teach them to find comfort in God.

But if there is a love and tenderness in your heart, that delights in these good works, and excites you to do all that you can: if your love has no bounds, but continually wishes and prays for the relief and happiness of all that are in distress; you will be received by God as a benefactor to those, who have had nothing from you but your good will, and tender affections.

AS THE HEART IS

As he that lusteth after a woman shall be reckoned an adulterer, though he has only committed the crime in his heart; so the malicious, spiteful, ill-natured man, that only secretly rejoices at evil, shall be reckoned a murderer, though he has shed no blood.

LOVE THY NEIGHBOR

Now that self-love which is just and reasonable, keeps us constantly tender, compassionate, and well-affected towards ourselves: if, therefore, you do not feel these kind dispositions towards all other people, you may be assured, that you are not in that state of charity, which is the very life and soul of Christian piety.

BENEFITS OF PRAYERS OF INTERCESSION

A frequent intercession with God, earnestly beseeching Him to forgive the sins of all mankind, to bless them with His providence, enlighten them with His Spirit, and bring them to everlasting happiness, is the divinest exercise that the heart of man can be engaged in.

Be daily, therefore, on your knees, in a solemn deliberate performance of this devotion, praying for others in such forms, with such length, importunity, and earnestness, as you use for yourself; and you will find all little, ill-natured passions die away, your heart grow great and generous, delighting in the common happiness of others, as you used only to delight in your own.

SPIRIT OF INTERCESSION

It was this holy intercession that raised Christians to such a state of mutual love, as far exceeded all that had been praised and admired in human friendship. And when the same spirit of intercession is again in the world, when Christianity has the same power over the

hearts of people that it then had, this holy friendship will be again in fashion, and Christians will be again the wonder of the world, for that exceeding love which they bear to one another.

SPLENDID PREVENTATIVE

If all people, when they feel the first approaches of resentment, envy, or contempt, towards others; or if in all little disagreements and misunderstandings whatever, they should, instead of indulging their minds with little low reflections, have recourse, at such times, to a more particular and extraordinary intercession with God, for such persons as had raised their envy, resentment, or discontent; this would be a certain way to prevent the growth of all uncharitable tempers.

CLOSE RELATIONSHIP

You cannot despise a brother, without despising him that stands in a high relation to God, to His Son Jesus Christ, and to the Holy Trinity.

MURMURING AGAINST GOD

Whenever you find yourself disposed to uneasiness or murmuring at anything that is the effect of God's providence over us, you must look upon yourself as denying either the wisdom or goodness of God. For every complaint necessarily supposes this. You would never complain of your neighbour, but that you suppose you can show either his unwise, unjust, or unkind behaviour towards you.

Now every murmuring, impatient reflection, under the providence of God, is the same accusation of God. A complaint always supposes ill-usage.

TRUE RESIGNATION

This is true Christian resignation to God, which requires no more to the support of it, than such a plain assurance of the goodness of God, as Abraham had of His veracity. And if you ask yourself, what greater reason Abraham had to depend upon the Divine veracity, than you have to depend upon the Divine goodness, you will find that none can be given.

COMPLETE UNDERSTANDING

Could you see all that which God sees, all that happy chain of causes

and motives which are to move and invite you to a right course of life, you would see something to make you like that state you are in, as fitter for you than any other.

But as you cannot see this, so it is here that your Christian faith and trust in God is to exercise itself, and render you as grateful and thankful for the happiness of your state, as if you saw everything that contributes to it with your own eyes.

ILL USE OF LIBERTY

Nothing hurts us, nothing destroys us, but the ill use of that liberty with which God has entrusted us.

MAKING DAILY LIFE GREAT

Begin therefore in the smallest matters, and most ordinary occasions, and accustom your mind to the daily exercise of this pious temper, in the lowest occurrences of life. And when a contempt, an affront, a little injury, loss, or disappointment, or the smallest events of every day, continually raise your mind to God in proper acts of resignation, then you may justly hope that you shall be numbered amongst those that are resigned and thankful to God in the greatest trials and afflictions.

EVENING REPENTANCE

An evening repentance, which . . . brings all the actions of the day to account, is not only necessary to wipe off the guilt of sin, but is also the most certain way to amend and perfect our lives.

For it is only such a repentance as this that touches the heart, awakens the conscience, and leaves an horror and detestation of sin upon the mind.

LIKE ETERNAL SLEEP

Such a solemn resignation of yourself into the hands of God every evening, and parting with all the world, as if you were never to see it any more, and all this in the silence and darkness of the night, is a practice that will soon have excellent effects upon your spirit.

For this time of the night is exceeding proper for such prayers and meditations; and the likeness which sleep and darkness have to death, will contribute very much to make your thoughts about it the more deep and affecting.

NEED OF REPETITION

... though it is as reasonable to suppose it the desire of all Christians to arrive at Christian perfection, as to suppose that all sick men desire to be restored to perfect health; yet experience shows us, that nothing wants more to be pressed, repeated, and forced upon our minds, than the plainest rules of Christianity.

NO PARTICULAR FORMS

Christian perfection itself is tied to no particular form of life; but is to be attained, though not with the same ease, in every state of life.

... Christian perfection calls no one (necessarily) to a cloister, but to the full performance of those duties, which are necessary for all Christians, and common to all states of life.

FULL OF GOD

The greatest spirits of the heathen world, such as Pythagoras, Socrates, Plato, Epictetus, Marcus Antoninus, etc., owed all their greatness to the spirit of devotion.

They were full of God, their wisdom and deep contemplations tended only to deliver men from the vanity of the world, the slavery of bodily passions, that they might act as spirits that came from God, and were soon to return to Him.

MAKING GOOD USE OF REASON

A devout man makes a true use of his reason: he sees through the vanity of the world, discovers the corruption of his nature, and the blindness of his passion. He lives by a law which is not visible to vulgar eyes; he enters into the world of spirits; he compares the greatest things, sets eternity against time; and chooses rather to be for ever great in the presence of God, when he dies, than to have the greatest share of worldly pleasure whilst he lives.

He that is devout, is full of these great thoughts; he lives upon these noble reflections, and conducts himself by rules and principles, which can only be apprehended, admired, and loved by reason.

There is nothing therefore that shows so great a genius, nothing that so raises us above vulgar spirits, nothing that so plainly declares an heroic greatness of mind, as great devotion.

When you suppose a man to be a saint, or all devotion, you have raised him as much above all other conditions of life, as a philosopher is above an animal.

TRUE FORTITUDE

Reason is our universal law, that obliges us in all places, and at all times; and no actions have any honour, but so far as they are instances of our obedience to reason.

And it is as base and cowardly, to be bold and daring against the principle of reason and justice, as to be bold and daring in lying and perjury.

Would we therefore exercise a true fortitude, we must do all in the spirit of devotion, be valiant against the corruptions of the world, and the lusts of the flesh, and the temptations of the devil; for to be daring and courageous against these enemies, is the noblest bravery that an human mind is capable of.

I have made this digression, for the sake of those who think a great devotion to be bigotry and poorness of spirit; that by these considerations they may see, how poor and mean all other tempers are, if compared to it; that they may see, that all worldly attainments, whether of greatness, wisdom, or bravery, are but empty sounds; and there is nothing wise, or great, or noble, in an human spirit, but rightly to know and heartily worship and adore the great God, that is the support and life of all spirits, whether in Heaven or on earth.

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PART V

*Awakening of Practical
Christianity*

John Wesley

Thomas Carlyle

Ralph Waldo Emerson

John Henry Newman

Phillips Brooks

Leo Tolstoy

Walter Rauschenbusch

John Wesley

Biographical Note by Hugh Price Hughes

HE WHO desires to understand the real history of the English people during the seventeenth, eighteenth and nineteenth centuries should read most carefully three books: George Fox's Journal, John Wesley's Journal, and John Henry Newman's *Apologia pro Vita Sua*.

As Lord Hugh Cecil has recently said in a memorable speech, the Religious Question cannot be ignored. It is the Question. It has always determined the course of history everywhere. In all ages the sceptical literary class has tried to ignore it, as the Roman historians, poets, and philosophers ignored Christianity until the time when Christianity became triumphant and dominant throughout the Roman Empire.

But, however much ignored or boycotted by literary men, the growth or decline of religion ultimately settles everything. Has not Carlyle said that George Fox making his own clothes is the most remarkable event in our history? George Fox was the very incarnation of that Individualism which has played, and will yet play, so great a part in the making of modern England. If you want to understand "the dissidence of Dissent and the Protestantism of the Protestant religion," read the Journal of George Fox.

Then came John Wesley and his "helpers." They were the first preachers since the days of the Franciscan friars in the Middle Ages who ever reached the working classes. In England, as in France, Germany, and everywhere else, the Reformation was essentially a middle-class movement. It never captured the upper classes or the working classes. That explains its limitations.

As Dr. Rigg has shown, Wesley's itineraries were deliberately planned to bring him into direct contact neither with the aristocracy nor with the dependent or poverty-stricken poor, but with the industrious self-supporting workmen in town and country. The ulti-

mate result was that "the man in the street" became Methodist in his conception of Christianity, whatever his personal conduct and character might be. A profound French critic said, fifty years ago, that modern England was Methodist, and the remark applies equally to the United States and to our colonies. The doctrines of the Evangelical Revival permeated the English-speaking world.

Then Newman appeared on the scene and a tremendous change began. The Anglican Church revived, and revived in Newman's direction. We witness to-day on every side the vast results of the Newman era. Many of these results are beneficial in the extreme; others cannot be welcome to those who belong to the schools of George Fox and John Wesley.

The whole future of the British Empire depends upon this question of questions—Will George Fox and John Wesley on the one hand, or John Henry Newman on the other, ultimately prevail? And the best way to arrive at the true inwardness of the issue is to read, ponder, and inwardly digest Wesley's *Journal* and Newman's *Apologia*. . . .

It is true that Wesley's main business was not to define metaphysical theology, but to cultivate friendly relations with Christians of all schools, and to save living men from sin. But he gave a death-blow to the destructive dogma of limited salvation with which the names of Augustine and Calvin will be for ever associated.

No doubt, like Oliver Cromwell, Wesley was essentially a "man of action," and he deliberately sacrificed the niceties of literary taste to the greater task of making Englishmen on both sides of the Atlantic real Christians. Even so, the style of some of his more literary productions is a model of lucidity and grace.



Selections from His Journal

RESOLUTIONS

With regard to my own behaviour, I now renewed and wrote down my former resolutions.

1. To use absolute openness and unreserve with all I should converse with.

2. To labour after continual seriousness, not willingly indulging

myself in any the least levity of behaviour, or in laughter; no, not for a moment.

3. To speak no word which does not tend to the glory of God; in particular, not to talk of worldly things. Others may, nay, must. But what is that to thee? And,

4. To take no pleasure which does not tend to the glory of God; thanking God every moment for all I do take, and therefore rejecting every sort and degree of it, which I feel I cannot so thank him in and for.—*Feb. 28, 1738*

HEART STRANGELY WARMED

In the evening I went very unwillingly to a society in Aldersgate-street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.—*May 24, 1738*

PREACHING IN THE FIELDS

I could scarce reconcile myself at first to this strange way of preaching in the fields, of which he [Whitefield] set me an example on Sunday; having been all my life (till very lately) so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin, if it had not been done in a church.—*Mar. 29, 1739*

WORLD AS A PARISH

I look upon all the world as my parish; thus far I mean, that, in whatever part of it I am, I judge it meet, right, and my bounden duty, to declare unto all that are willing to hear, the glad tidings of salvation.—*June 11, 1739*

GOD PREPARES US

By how gentle degrees does God prepare us for his will! Two years ago a piece of brick grazed my shoulders. It was a year after that the stone struck me between the eyes. Last month I received one blow, and this evening two; one before we came into the town, and

one after we were gone out; but both were as nothing: for though one man struck me on the breast with all his might, and the other on the mouth with such a force that the blood gushed out immediately, I felt no more pain from either of the blows, than if they had touched me with a straw.—*Oct. 20, 1743*

OVERCOMING WEARINESS

I am often much tired the first time I preach in a day; a little the second time; but after the third or fourth, I rarely feel either weakness or weariness.—*Apr. 16, 1752*

BOOK PROFITS

It is now about eighteen years since I began writing and printing books; and how much in that time have I gained by printing? Why, on summing up my accounts, I found that on March 1, 1756 (the day I left London last), I had gained by printing and preaching together, a debt of twelve hundred and thirty-six pounds.—*Sept. 6, 1756*

SURPRISING MEDICINE

Having procured an apparatus on purpose, I ordered several persons to be electrified, who were ill of various disorders; some of whom found an immediate, some a gradual, cure. From this time I appointed, first some hours in every week, and afterward an hour in every day, wherein any that desired it, might try the virtue of this surprising medicine. Two or three days after, our patients were so numerous that we were obliged to divide them: so part were electrified in Southwark, part at the Foundery, others near St. Paul's and the rest near the Seven Dials: the same method we have taken ever since; and to this day, while hundreds, perhaps thousands, have received unspeakable good, I have not known one man, woman, or child, who has received any hurt thereby: so that when I hear any talk of the danger of being electrified (especially if they are medical men who talk so), I cannot but impute it to great want either of sense or honesty.—*Nov. 9, 1757*

BETTER THAN A SERMON

I went to the Bristol cathedral to hear Mr. Handel's "Messiah." I

doubt if that congregation was ever so serious at a sermon as they were during this performance.—*Aug. 17, 1758*

INFLUENCE OF THE MIND

Reflecting today on the case of a poor woman who had continual pain in her stomach, I could not but remark the inexcusable negligence of most physicians in cases of this nature. They prescribe drug upon drug, without knowing a jot of the matter concerning the root of the disorder. And without knowing this, they cannot cure, though they can murder, the patient. Whence came this woman's pain? (which she would never have told, had she never been questioned about it)—from fretting for the death of her son. And what availed medicines, while that fretting continued? Why then do not all physicians consider how far bodily disorders are caused or influenced by the mind; and in those cases, which are utterly out of their sphere, call in the assistance of a minister, as ministers, when they find the mind disordered by the body, call in the assistance of a physician? But why are these cases out of their sphere? Because they know not God. It follows, no man can be a thorough physician without being an experienced Christian.—*May 12, 1759*

LOVE-FEAST

I had, for the first time, a love-feast for the whole society, Wednesday, 12. I began reading over the Greek Testament and the notes, with my brother and several others; carefully comparing the translation with the original, and correcting or enlarging the notes as we saw occasion.

The same day I spent part of the afternoon in the British Museum.—*Dec. 9, 12, 1760*

PROPER MESSAGE

One came to me, as she said, with a message from the Lord, to tell me, I was laying up treasures on earth, taking my ease, and minding only my eating, and drinking. I told her, God knew me better; and if he had sent her, he would have sent her with a more proper message.—*Jan. 16, 1760*

GOD AND THE SOUL

We concluded the day with a love-feast, at which James Roberts, a

tinner of St. Ives, related how God had dealt with his soul.—*Sept. 21, 1760*

ONCE AWAKENED

I was more convinced than ever that the preaching like an Apostle, without joining together those that are awakened, and training them up in the ways of God, is only begetting children for the murderer. How much preaching has there been for these twenty years all over Pembrokeshire! But no regular societies, no discipline, no order or connection; and the consequence is, that nine in ten of the once-awakened are now faster asleep than ever.—*Aug. 25, 1763*

CANNOT BE DEFENDED

I heard "Judith," an oratorio, performed at the Lock. Some parts of it are exceeding fine; but there are two things in all modern pieces of music, which I could never reconcile to common sense. One is, singing the same words ten times over, the other, singing different words by different persons, at one and the same time. And this, in the most solemn addresses to God, whether by way of prayer or of thanksgiving. This can never be defended by all the musicians in Europe, till reason is quite out of date.—*Mar. 29, 1764*

NO BIGOTRY

Mr. Whitefield called upon me. He breathes nothing but peace and love. Bigotry cannot stand before him, but hides its head wherever he comes.—*Jan. 31, 1766*

CURIOUS SUBJECT

At my leisure hours this week, I read Dr. Priestley's ingenious book on Electricity. He seems to have accurately collected and well digested all that is known on that curious subject. But how little is that all! Indeed the use of it we know; at least, in some good degree. We know it is a thousand medicines in one: in particular, that it is the most efficacious medicine in nervous disorders of every kind, which has ever yet been discovered.—*Feb. 4, 1768*

GREAT CROWDS

I rode to Dover, and came in just before a violent storm began. It did not hinder the people. Many were obliged to go away after the

house was filled. What a desire to hear runs through all the seaport towns wherever we come! Surely God is besieging this nation, and attacking it at all the entrances!—*Nov. 30, 1768*

STROKES OF MORALITY

I saw the Westminster scholars act the “Adelphi” of Terence; an entertainment not unworthy of a Christian. O how do these Heathens shame us! Their very comedies contain both excellent sense, the liveliest pictures of men and manner, and so fine strokes of genuine morality, as are seldom found in the writings of Christians. —*Dec. 14, 1768*

DIFFERENT MOTIVES

Why do persons who treat the same subjects with me, write so much larger books? Of many reasons, is not this the chief—we do not write with the same view? Their principal end is to get money; my only one, to do good.—*Feb. 17, 1769*

CHRISTIAN PERFECTION

By Christian perfection, I mean, 1. Loving God with all our heart. Do you object to this? I mean, 2. A heart and life all devoted to God. Do you desire less? I mean, 3. Regaining the whole image of God. What objection to this? I mean, 4. Having all the mind that was in Christ. Is this going too far? I mean, 5. Walking uniformly as Christ walked. And surely no Christian will object to. If any one means anything more or anything else by perfection, I have no concern with it.—*June 27, 1769*

PUBLIC AFFAIRS

Friday, 29, we observed as a day of fasting and prayer, partly on account of the confused state of public affairs, partly as preparatory to the solemn engagement which we were about to renew.—*Dec. 29, 1769*

GREAT DISAPPOINTMENT

Sat. Feb. 3, and at my leisure moments on several of the following days, I read with much expectation a celebrated book—Rousseau upon Education. But how was I disappointed! Sure a more consummate coxcomb never saw the sun! How amazingly full of himself!

Whatever he speaks, he pronounces as an oracle. But many of his oracles are as palpably false, as that "young children never love old people." No! Do they never love grandfathers and grandmothers? Frequently more than they do their own parents. Indeed, they love all that love them, and that with more warmth and sincerity than when they come to riper years.

. . . the advices which are good are trite and common, only disguised under new expressions. And those which are new, which are really his own, are lighter than vanity itself. Such discoveries I always expect from those who are too wise to believe their Bibles.—
1770

WAYS OF GOD

I can hardly believe that I am this day entered into the sixty-eighth year of my age. How marvellous are the ways of God! How has He kept me even from a child! From ten to thirteen or fourteen, I had little but bread to eat, and not great plenty of that. I believe this was so far from hurting me, that it laid the foundation of lasting health. When I grew up, in consequence of reading Dr. Cheyne, I chose to eat sparingly, and drink water. This was another great means of continuing my health, till I was about seven-and-twenty. I then began spitting of blood, which continued several years. A warm climate cured this. I was afterwards brought to the brink of death by a fever; but it left me healthier than before. Eleven years after, I was in the third stage of a consumption; in three months it pleased God to remove this also. Since that time I have known neither pain nor sickness, and am now healthier than I was forty years ago. This hath God wrought!—*June 28, 1770*

SLAVE TRADE

In returning, I read a very different book (from *A Sentimental Journey*), published by an honest Quaker, on that execrable sum of all villainies, commonly called the Slave Trade. I read of nothing like it in the heathen world, whether ancient or modern: and it infinitely exceeds, in every instance of barbarity, whatever Christian slaves suffer in Mahometan countries.—*Feb. 12, 1772*

MAKING MONEY

I began to execute a design, which had long been in my thoughts,

to print as accurate an edition of my works, as a bookseller would do. Surely I ought to be as exact for God's sake, as he would be for money.—*Feb. 14, 1772*

HEADLONG TO HELL

In the afternoon I drank tea at Am. O. But how was I shocked! The children that used to cling about me, and drink in every word, had been at a boarding-school. There they had unlearned all religion, and even seriousness; and had learned pride, vanity, affectation, and whatever could guard them against the knowledge and love of God. Methodist parents, who would send your girls headlong to hell, send them to a fashionable boarding-school.—*Apr. 6, 1772*

MISERABLE READER

I went in the morning to the English church. Here, likewise, I could not but admire the exemplary decency of the congregation. This was the more remarkable, because so miserable a reader I never heard before. Listening with all attention, I understood but one single word, Balak, in the first lesson; and one more, begat, was all I could possibly distinguish in the second. Is there no man of spirit belonging to this congregation? Why is such a burlesque upon public worship suffered? Would it not be far better to pay this gentleman for doing nothing, than for doing mischief; for bringing a scandal upon religion?—*May 3, 1772*

CHANGED CITY

In the evening I preached in the new house at Arbroath (properly Aberbrothock). In this town there is a change indeed! It was wicked to a proverb; remarkable for Sabbath-breaking, cursing, swearing, drunkenness, and a general contempt of religion. But it is not so now. Open wickedness disappears; no oaths are heard, no drunkenness seen in the streets. And many have not only ceased from evil, and learned to do well, but are witnesses of the inward kingdom of God, "righteousness, peace, and joy in the Holy Ghost."—*May 5, 1772*

MY COMMISSION

I preached on the quay, at Kingswood, and near King's Square. To this day field-preaching is a cross to me. But I know my commis-

sion, and see no other way of "preaching the Gospel to every creature."—*Sept. 6, 1772*

OUR COVENANT

We (as usual) solemnly renewed our covenant with God.—*Jan. 1, 1773*

PLEASANT SPOT

We walked out to one of the pleasantest spots which I have seen in the kingdom. It is a garden laid out on the steep side of a hill; one shady walk of which, in particular, commands all the vale and the hill beyond. The owner finished his walks—and died.—*May 29, 1773*

HUGE CONGREGATION

I preached . . . at five, in the amphitheatre at Gwennap. The people both filled it, and covered the ground round about, to a considerable distance. So that, supposing the space to be fourscore yards square, and to contain five persons in a square yard, there must be about two and thirty thousand people; the largest assembly I ever preached to. Yet I found, upon inquiry, all could hear, even to the skirts of the congregation! Perhaps the first time that a man of seventy had been heard by thirty thousand persons at once.—*Sept. 21, 1773*

RENEWAL OF STRENGTH

This being my birth-day, the first day of my seventy-second year, I was considering, How is this, that I find just the same strength as I did thirty years ago? That my sight is considerably better now, and my nerves firmer, than they were then? That I have none of the infirmities of old age, and have lost several I had in my youth? The grand cause is, the good pleasure of God, who doeth whatsoever pleaseth Him. The chief means are: 1. My constantly rising at four, for about fifty years. 2. My generally preaching at five in the morning; one of the most healthy exercises in the world. 3. My never travelling less, by sea or land, than four thousand five hundred miles in a year.—*June 28, 1774*

OPEN-MINDED

I must speak as I think; although still waiting for, and willing to receive, better information.—*Jan. 14, 1776*

AN ANSWER TO PRAYER

I am seventy-three years old, and far abler to preach than I was at three and twenty. What natural means has God used to produce so wonderful an effect? 1. Continual exercise and change of air, by travelling above four thousand miles in a year; 2. Constant rising at four; 3. The ability, if ever I want, to sleep immediately; 4. The never losing a night's sleep in my life; 5. Two violent fevers and two deep consumptions. These, it is true, were rough medicines: but they were of admirable service; causing my flesh to come again as the flesh of a little child. May I add, lastly, evenness of temper? I feel and grieve; but, by the grace of God, I fret at nothing. But still "the help that is done upon earth, He doeth it himself." And this He doeth in answer to many prayers.—*June 28, 1776*

SOLEMN SEASON

We met, as usual, to renew our covenant with God. It was a solemn season, wherein many found His power present to heal, and were enabled to urge their way with strength renewed.—*Jan. 1, 1777*

VULGAR ERROR

Mr. Corbett said, he would gladly have asked me to preach, but that the Bishop had forbidden him; who had also forbidden all his Clergy to admit any Methodist Preacher to the Lord's supper. But is any Clergyman obliged, either in law or conscience, to obey such a prohibition? By no means. . . . This is a mere vulgar error. Shame that it should prevail almost universally.—*May 30, 1777*

BETTER SERMONS

I was musing here on what I heard a good man say long since—"Once in seven years I burn all my sermons; for it is a shame if I cannot write better sermons now than I could seven years ago." Whatever others can do, I really cannot. I cannot write a better sermon on the Good Steward, than I did seven years ago; I cannot write a better on the Great Assize, than I did twenty years ago; I cannot write a better on the Use of Money, than I did thirty years ago; nay, I know not that I can write a better on the Circumcision of the Heart, than I did five-and-forty years ago. Perhaps, indeed, I may have read five or six hundred books more than I had then, and may know a little more history, or natural philosophy, than I did:

but I am not sensible that this has made any essential addition to my knowledge in divinity. Forty years ago I knew and preached every Christian doctrine which I preach now.—*Sept. 1, 1778*

SOLDIERS

The English soldiers of this age have nothing to do with God!—*Oct. 7, 1779*

PLAIN COMPANY

I spent an agreeable hour at a concert of my nephews. But I was a little out of my element among lords and ladies. I love plain music and plain company best.—*Jan. 25, 1781*

REALLY LIVING

May I begin to live to-day!—*Jan. 1, 1783*

MORE INVITATIONS

I preached at St. Thomas's church in the afternoon, and at St. Swithin's in the evening. The tide is now turned; so that I have more invitations to preach in churches than I can accept of.—*Jan. 19, 1783*

PRESENT GENERATION

. . . we are labouring to secure the preaching-houses to the next generation! In the name of God, let us, if possible, secure the present generation from drawing back to perdition!—*Apr. 5, 1784*

FAMOUS ACTRESS

A famous actress, just come down from London (which, for the honour of Scotland, is just during the sitting of the Assembly), stole away a great part of our congregation to-night. How much wiser are these Scots than their forefathers!—*May 22, 1784, Edinburgh*

BEST YEAR

Whether this be the last or no, may it be the best year of my life.—*Jan. 1, 1785*

CLOTHING THE NEEDY

At this season we usually distribute coals and bread among the poor of the society. But I now considered, they wanted clothes, as well as food. So on this, and the four following days I walked through the town, and begged two hundred pounds, in order to clothe them

that needed it most. But it was hard work as most of the streets were filled with melting snow, which often lay ankle deep; so that my feet were steeped in snow water nearly from morning till evening: I held it out pretty well till Saturday evening; but I was laid up with a violent flux, which increased every hour, till, at six in the morning, Dr. Whitehead called upon me.—*Jan. 4, 1785*

NOT IN FORM ONLY

I was now considering how strangely the grain of mustard-seed, planted about fifty years ago, has grown up. It has spread through all Great Britain and Ireland; the Isle of Wight, and the Isle of Man; then to America, from the Leeward Islands, through the whole continent, into Canada and Newfoundland.—*Mar. 24, 1785*

SPIRITUAL BLESSINGS

I this day enter on my eighty-fifth year: and what cause have I to praise God, as for a thousand spiritual blessings, so for bodily blessings also! How little have I suffered yet by “the rush of numerous years”! It is true, I am not so agile as I was in times past. I do not run or walk so fast as I did; my sight is a little decayed. . . . I find likewise some decay in my memory, with regard to names and things past; but not at all with regard to what I have read or heard twenty, forty, or sixty years ago; neither do I find any decay in my hearing, smell, taste, or appetite (though I want but a third part of the food I did once); nor do I feel any such thing as weariness, either in travelling or preaching; and I am not conscious of any decay in writing sermons, which I do as readily, and I believe as correctly, as ever.—*June 28, 1788*

NO MONEY

I left no money to any one in my will, because I had none. But now considering, that, whenever I am removed, money will soon arise by the sale of books, I added a few legacies by a codicil, to be paid as soon as may be. But I would fain do a little good while I live; for who can tell what will come after him?—*Jan. 9, 1789*

NOT ANOTHER PARTY

I met the society, and explained to them at large the original design of the Methodists, namely, not to be a distinct party, but to stir up all parties, Christians or heathens, to worship God in spirit

and in truth; but the Church of England in particular, to which they belonged from the beginning. With this view I have uniformly gone on for fifty years, never varying from the doctrine of the Church at all; nor from her discipline, of choice, but of necessity.—*Apr. 12, 1789*

GROWING OLD

This day I enter on my eighty-sixth year. I now find I grow old. . . . What I should be afraid of, is, if I took thought for the morrow, that my body should weigh down my mind; and create either stubbornness, by the decrease of my understanding, or peevishness, by the increase of bodily infirmities: but Thou shalt answer for me, O Lord my God.—*June 28, 1789*

STILL PREACHING

I am now an old man, decayed from head to foot. My eyes are dim; my right hand shakes much; my mouth is hot and dry every morning; I have a lingering fever almost every day; my motion is weak and slow. However, blessed be God, I do not slack my labour: I can preach and write still.—*Jan. 1, 1790*

MAKING THEIR CALLING SURE

This day I cut off that vile custom, I know not when or how it began, of preaching three times a day, by the same preacher to the same congregation; enough to weary out both the bodies and minds of the speaker, as well as his hearers. Surely God is returning to this society! They are now in earnest to make their calling and election sure.—*Sept. 5, 1790*

THE BETTER PART

[last entry] I explained, to a numerous congregation in Spitalfields church, "the whole armour of God." St. Paul's, Shadwell, was still more crowded in the afternoon, while I enforced that important truth, "One thing is needful"; and I hope many, even then, resolved to choose the better part.—*Oct. 24, 1790*

Thomas Carlyle

Biographical Note by Ewald Flugel

NEAR the Scotch country town, Ayr, about an hour from the sea shore, stands a poor little hut, which one hundred and fifty years ago received its light through a single window that was not much larger than a quarter of a sheet of paper, when "Genius" made an entrance into it, and Robert Burns was born. What the interior of the peasant's hut could not offer, the blossoming son of the poet found in the charming surroundings of the paternal home.

One can indeed feel, when one stands upon the Auld Brig o' Doon and looks back to the old times, how the boy's dreamy and poetical nature was inspired; and if one approaches the ivy-covered ruins of Alloway Kirk and the old cemetery, the wanderer is filled with awe, as was once the good Tam o' Shanter.

Much more rugged are the surroundings of another Scotch hamlet, situated several miles southward. A single country road guides the traveller—and hundreds make pilgrimages yearly to this little village—to a very poor-looking house, into which, five years before the expiration of the eighteenth century, another "Genius" made entrance, and Thomas Carlyle was born.

One is involuntarily compelled to compare the straightened circumstances in which both men were born, and from which one of them was never permitted for long to raise himself, but from which the other became brilliantly transformed through unheard-of strength of will and unceasing industry—through a strength of will which the other, unfortunately, lacked.

The career of both men was a tragedy. If we approach in spirit the deathbed of Burns in the forlorn house at Dumfries, and reflect upon what more this genius might have done for the world and himself; what he, indeed, owed the world and himself; what divine

power in him still waited for full maturity,—or, if we enter the death-chamber of Cheyne Row, where the heart of a hero burst with a sigh—a hero who, to be sure, accomplished everything which in a long and checkered life he had been able to accomplish before God and man; we stand by the bier of a man who, with the greatest warmth of heart, with the greatest strength of intellect, although his life was spent in the most assiduous labor, was never long happy.

But, as with Burns, in the termination of Carlyle's powerful life, there is no discord. Earnest regrets fill the heart, but they bring their own reconciliation, as true tragedy always does. . . . the sublimity of Carlyle's spiritual life—a sublimity from which, as from a lofty mountain, the eye discerns far and near numberless beautiful valleys—a sublimity from which the soul itself feels freer and larger.

Goethe recognized clearly the characteristic of Carlyle's aspirations when he uttered on July 25th, 1827, the following words: "It is especially admirable in Carlyle, that in his criticism of our German writers he recognises the spiritual and moral kernel as the most efficacious. He is, indeed, a moral force of great significance. There is a great future awaiting him, and it is not at all possible to predict what he will be able to accomplish.

The inner life of Carlyle divides itself into three great epochs: first, his youth, which embraced the years spent in the paternal home and in Edinburgh (to the year 1816); second, those years which might properly be called his apprenticeship, when he began to fight the battles with his own nature in Kirkcaldy, the chief fruit of which is his acquaintance with the German classics; and third, the long and important period of his life which begins about the time of his departure to London in 1834, and ends with his death there in 1881.

From 1834 to 1881 are the richest years of his life, and show to the world how Goethe's prophetic word was to be fulfilled.

Froude says in his *Life of Carlyle*: "Carlyle believed that every man had a special duty to do in this world. If he had been asked what especially he conceived his own duty to be, he would have said that it was to force men to realize once more that the world was actually governed by a just God; that the old familiar story, acknowledged everywhere in words on Sundays, and disregarded or

denied openly on week-days, was, after all, true. His writings, every one of them, his essays, his lectures, his History of the French Revolution, his Cromwell, even his Frederick, were to the same purpose and on the same text—that truth must be spoken and justice must be done; on any other conditions no real commonwealth, no common welfare, is permitted or possible.”

We shall conclude these remarks on Carlyle with the same words which he uttered upon the occasion of Goethe’s death: “Precious is the new light of Love which also we derive from him: the most important element of any man’s performance is the Life he has accomplished. Under the intellectual union of man and man, which works by precept, lies a holier union of affection, working by example; the influence of which latter, mystic, deep-reaching, all-embracing, can still less be computed. For Love is ever the beginning of Knowledge, as fire is of light; and works also more in the manner of fire. That Goethe was a great Teacher of men means already that he was a good man.”

According to our innermost conviction, we can and must apply this to Carlyle. His infirmities and deficiencies—which he himself in the last years of his life was inclined to assail too severely, but which was natural to a man whose moral claims were of such greatness, and to a man of his excitability of disposition—his faults and his exaggerations, his enigmatic melancholy, which so often embittered the pleasures of life for himself and those about him; all this, which has been so forcibly and willingly portrayed by his adversaries, and is so easy to portray; all this, is not able to cloud a picture of this magnificent man which lives in the hearts of his admirers. “When he is fully known, he will not be loved or admired the less because he had infirmities like the rest of us.”—1887

Selections from Past and Present

OUR SMALL PART

To shape the whole Future is not our problem; but only to shape faithfully a small part of it, according to rules already known.

ENOUGH RELIGION

Thou needest no “New Religion”; nor art thou like to get any. Thou hast already more “religion” than thou makest use of.

WORK AND WORSHIP

Man must work as well as worship.

AWAKE, YE WORKERS

Awake, ye noble Workers, warriors in the one true war. . . . It is you who are already half-alive, whom I will welcome into life; whom I will conjure, in God's name, to shake off your enchanted sleep, and live wholly! Cease to count scalps, gold-purses; not in these lies your or our salvation. Even these, if you count only these, will not long be left. Let bucaniering be put far from you; alter, speedily abrogate all laws of the bucaniers, if you would gain any victory that shall endure. Let God's justice, let pity, nobleness and manly valour, with more gold-purses or with fewer, testify themselves in this your brief Life-transit to all the Eternities, the Gods and Silences. . . . It is to you I call: ye know at least this, That the mandate of God to His creature man is: Work! The future Epic of the World rests not with those that are near dead, but with those that are alive, and those that are coming into life.

ALL TRUE WORK

All true Work is sacred; in all true Work, were it but true hand-labour, there is something of divineness. Labour, wide as the Earth, has its summit in Heaven. Sweat of the brow; and up from that to sweat of the brain, sweat of the heart; which includes all Kepler calculations, Newton meditations, all Sciences, all spoken Epics, all acted Heroisms, Martyrdoms,—up to that "Agony of bloody sweat," which all men have called divine! O brother, if this is not "worship," then I say, the more pity for worship; for this is the noblest thing yet discovered under God's sky.

HEALTH, LIFE, AND SOUL

Every toiling Manchester, its smoke and soot all burnt, ought it not, among so many world-wide conquests, to have a hundred acres or so of free greenfield, with trees on it, conquered, for its little children to disport in; for its all-conquering workers to take a breath of twilight air in? You would say so! A willing Legislature could say so with effect. A willing Legislature could say very many things! And to whatsoever "vested interest," or suchlike, stood up, gainsaying

merely, "I shall lose profits,"—the willing Legislature would answer, "Yes, but my sons and daughters will gain health, and life, and a soul."

HIGH RELIGION

. . . . all dignity is painful; a life of ease is not for any man, nor for any good. . . . Our highest religion is named the "Worship of Sorrow." For the son of man there is no noble crown, well worn or even ill worn, but is a crown of thorns!

LIFE

Life is earnest.

COMPLAIN NOT

Who art thou that complainest of thy life of toil? Complain not. Look up, my wearied brother, see thy fellow-workman there, in God's Eternity; surviving there, they alone surviving; sacred band of the Immortals, celestial body-guard of the empire of mankind. To thee Heaven, though severe, is *not* unkind; Heaven is kind,—as a noble mother; as that Spartan mother, saying while she gave her son his shield, "With it, my son, or upon it." Thou too shalt return *home* in honor; to thy far-distant Home, in honor; doubt it not,—if in the battle thou keep thy shield! Thou, in the Eternities and deepest death-kingdoms art not an alien; thou everywhere art a denizen—complain not.

THE IDEAL IN MAN

. . . all human things do require to have an Ideal in them; to have some Soul in them, as we said, were it only to keep the Body unputrefied. And wonderful it is to see how the Ideal or Soul, place it in what ugliest Body you may, will irradiate said Body with its own nobleness; will gradually, incessantly, mould, modify, new-form or reform said ugliest Body, and make it at last beautiful, and to a certain degree divine!

HEALTHY NATURE

Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life-purpose; he has found it, and will follow it! . . . Labour is Life: from the inmost heart of the Worker rises

his God-given Force, the sacred celestial Life-essence breathed into him by Almighty God; from his inmost heart awakens him to all nobleness.

AIMING HIGHER

Surely, my friends, plenty of bacon is good and indispensable: but, I doubt, you will never get even bacon by aiming only at that.

THIS KILLS RELIGION

Rituals, Liturgies, Creeds, Hierarchies; all this is not religion; all this, were it dead as Odinism, as Fetishism, does not kill religion at all! It is Stupidity alone, with never so many rituals, that kills religion.

LAWS OF GOD

The Maker's Laws, whether they are promulgated in Sinai Thunder, to the ear or imagination, or quite otherwise promulgated, are the Laws of God; transcendent, everlasting, imperatively demanding obedience from all men. The Universe is made by Law; the great Soul of the World is just and not unjust. Look then, if thou have eyes or soul left, into this shoreless Incomprehensible: into the heart of its tumultuous Appearances, Embroilments, and mad Time-Vortexes, is there not, silent, eternal, an All-just, an All-beautiful; sole Reality and ultimate controlling power of the whole? This is not a figure of speech; this is a fact. The fact of Gravitation, known to all animals, is not surer than this inner Fact, which may be known to all men. He who knows this, it will sink, silent, awful, unspeakable into his heart. . . . In silence, in the Eternal Temple, let him worship, if there be no fit word. Such knowledge, the crown of his whole spiritual being, the life of his life, let him keep and sacredly walk by. He has a religion. Hourly and daily, for himself and for the whole world, a faithful, unspoken, but not ineffectual prayer rises, "Thy will be done." His whole work on Earth is an emblematic spoken or acted prayer, Be the will of God done on Earth,—not the Devil's will, or any of the Devil's servant's wills! He has a religion this man; an everlasting Load-star that beams the brighter in the Heavens, the darker here on Earth grows the night around him.

HEAVEN'S KINGDOM

Heaven's Kingdom, which we daily pray for, *was* come; God's will is done on Earth even as it is in Heaven! This *is* the radiance of celestial Justice; in the light or in the fire of which all impediments, vested interests, and iron cannon, are more and more melting like wax, and disappearing from the pathways of men.

IMPROVING THE WORLD

To make some nook of God's Creation a little fruitfuler, better, more worthy of God; to make some human hearts a little wiser, manfuler, happier,—more blessed, less accursed! It is work for a God. Sooty Hell of mutiny and savagery and despair can, by man's energy, be made a kind of Heaven; cleared of its soot, of its mutiny, of its need to mutiny; the everlasting arch of Heaven's azure overspanning *it* too, and its cunning mechanisms and tall chimney-steeple, as a birth of Heaven; God and all men looking on it well pleased.

LIBERTY OF MAN

Liberty? The true liberty of a man, you would say, consisted in his finding out, or being forced to find out the right path, and to walk thereon. To learn, or to be taught, what work he actually was able for; and then by permission, persuasion, and even compulsion, to set about doing of the same! That is his true blessedness, honour, "liberty" and maximum of wellbeing: if liberty be not that, I for one have small care about liberty.

GREAT ENGLAND

. . . with all thy theoretic platitudes, what a depth of practical sense in thee, great England! A depth of sense, of justice, and courage; in which, under all emergencies and world-bewilderments, and under this most complex of emergencies we now live in, there is still hope, there is still assurance!

AWAKE! ARISE!

Awake, O nightmare sleepers; awake, arise, or be forever fallen! This is not playhouse poetry; it is sober fact. Our England, our world cannot live as it is. It will connect itself with a God again, or go down with nameless throes and fire-consummation to the Devils. Thou who feelest aught of such a Godlike stirring in thee, any faintest

intimation of it as through heavy-laden dreams, follow *it*, I conjure thee. Arise, save thyself, be one of those that save thy country.

NECESSITY OF LOVE

Love of men cannot be bought by cash-payment; and without love men cannot endure to be together.

NO "IMPOSSIBLE"

Know that "impossible," where truth and mercy and the everlasting voice of nature order, has no place in the brave man's dictionary. That when all men have said "Impossible," and tumbled noisily elsewhere, and thou alone art left, then first thy time and possibility have come. It is for thee now: do thou that, and ask no man's counsel, but thy own only and God's. Brother, thou hast possibility in thee for much: the possibility of writing on the eternal skies the record of a heroic life.

HAPPINESS FOR THE BRAVE

The only happiness a brave man ever troubled himself with asking much about was, happiness enough to get his work done. Not "I can't eat!" but "I can't work!" that was the burden of all wise complaining among men. It is, after all, the one unhappiness of a man, that he cannot work; that he cannot get his destiny as a man fulfilled.

ARE THEY HAPPIER?

Many men eat finer cookery, drink dearer liquors—with what advantage they can report, and their Doctors can: but in the heart of them, if we go out of the dyspeptic stomach, what increase of blessedness is there? Are they better, beautifuler, stronger, braver? Are they even what they call "happier"?

UNJUST CAUSE

If the thing is unjust, thou hast not succeeded; no, not though bonfires blazed from North to South, and bells rang, and editors wrote leading-articles, and the just thing lay trampled out of sight, to all mortal eyes an abolished and annihilated thing.

NOISY THEORETIC DEMONSTRATIONS

That certain human souls, living on this practical Earth, should think to save themselves and a ruined world by noisy theoretic demonstra-

tions and laudations of *the* Church, instead of some unnoisy, unconscious, but *practical*, total, heart-and-soul demonstration of a Church: this, in the circle of revolving ages, this also was a thing we were to see.

GOD'S LAWS

Can thunder from all the thirty-two azimuths, repeated daily for centuries of years, make God's Laws more godlike to me? Brother, No. Perhaps I am grown to be a man now; and do not need the thunder and the terror any longer! Perhaps I am above being frightened; perhaps it is not Fear, but Reverence alone, that shall now lead me! Revelations, Inspirations? Yes; and thy own God-created Soul; dost thou not call that a "revelation"?

Selections from Sartor Resartus

GOD'S PRESENCE

Where else is the God's Presence manifested not to our eyes only, but to our hearts, as in our fellow-man?

LOVE GOD

Love not Pleasure, love God! This is the Everlasting Yea, wherein all contradiction is solved, wherein whoso walks and works, it is well with him.

MEMORY AND HOPE

Is the Past annihilated . . . or only past, is the Future non-extant, or only future? Those mystic faculties of thine, Memory and Hope, already answer: already through those mystic avenues, thou, the Earth-blinded, summonest both Past and Future, and communest with them, though as yet darkly, and with mute beckonings. The curtains of yesterday drop down, the curtains of To-morrow roll up; but Yesterday and To-morrow both *are*. Pierce through the Time-element, glance into the Eternal. Believe what thou findest written in the sanctuaries of Man's Soul, even as all Thinkers, in all ages, have devoutly read it there: that Time and Space are not God, but creations of God; that with God, as it is a universal Here, so is it an everlasting Now.

FINDING BLESSEDNESS

There is in man a higher than love of happiness; he can do without happiness, and instead thereof find blessedness!

HIGHEST SYMBOLS

Highest of all Symbols are those wherein the Artist or Poet has risen into Prophet, and all men can recognise a present God and worship the same. . . . Various enough have been such religious Symbols, what we call *Religions*; as men stood in this stage of culture or the other, and could worse or better body forth the Godlike: some Symbols with a transient intrinsic worth; many with only an extrinsic. If thou ask to what height man has carried it in this manner, look on one divinest Symbol: on Jesus of Nazareth, and his Life, and his Biography, and what followed therefrom. Higher has the human Thought not yet reached; this is Christianity and Christendom, a Symbol of quite perennial, infinite character; whose significance will ever demand to be anew inquired into, and anew made manifest.

MORE THAN MAGICAL

Mystical, more than magical, is that Communing of Soul with Soul, both looking heavenward: here properly Soul first speaks with Soul; for only in looking heavenward, take it in what sense you may, not in looking earthward, does what we can call Union, mutual Love, Society, begin to be possible. How true is that of Novalis: "It is certain my belief gains quite *infinitely* the moment I can convince another mind thereof."

HIGHEST AND LOWEST

As a Priest, or Interpreter of the Holy, is the noblest and highest of all men, so is a Sham-priest (*Schem-priester*) the falsest and barest; neither is it doubtful that his Canonicals, were they Popes' Tiaras, will one day be torn from him, to make bandages for the wounds of mankind; or even to burn into tinder, for general scientific or culinary purposes.

PLANT FOR ETERNITY

Of this thing, however, be certain: wouldst thou plant for Eternity, then plant into the deep infinite faculties of man, his Fantasy and

Heart; wouldst thou plant for Year and Day, then plant into his shallow superficial faculties, his Self-love and Arithmetical Understanding, what will grow there.

GOLDEN SILENCE

Silence is the element in which great things fashion themselves together; that at length they may emerge, full-formed and majestic, into the daylight of Life, which they are thenceforth to rule. . . . Speech is too often not, as the Frenchman defined it, the art of concealing Thought; but of quite stifling and suspending Thought, so that there is none to conceal. Speech too is great, but not the greatest. As the Swiss Inscription says, *Sprechen ist silbern, Schweigen ist golden* (Speech is silvern, Silence is golden); or as I might rather express it: Speech is of Time, Silence is of Eternity.

Selections from Signs of the Times

MYSTIC AIM

The Reformation had an invisible, mystic and ideal aim; the result was indeed to be embodied in external things; but its spirit, its worth, was internal, invisible, infinite. Our English Revolution too originated in Religion. Men did battle, in those old days, not for Purse-sake, but for Conscience-sake.

GOODNESS, BEAUTY, TRUTH

Religion in most countries, more or less in every country, is no longer what it was, and should be,—a thousand-voiced psalm from the heart of Man to his invisible Father, the fountain of all Goodness, Beauty, Truth, and revealed in every revelation of these; but for the most part, a wise prudential feeling grounded on mere calculation; a matter, as all others now are, of Expediency and Utility; whereby some smaller quantum of earthly enjoyment may be exchanged for a far larger quantum of celestial enjoyment. Thus Religion too is Profit, a working for wages; not Reverence, but vulgar Hope or Fear. Many, we know, very many we hope, are still religious in a far different sense; were it not so, our case were too desperate.

BELIEF IN THE INVISIBLE

The truth is, men have lost their belief in the Invisible, and believe,

and hope, and work only in the Visible; or, to speak it in other words: This is not a Religious age. Only the material, the immediately practical, not the divine and spiritual, is important to us. The infinite, absolute character of Virtue has passed into a finite, conditional one; it is no longer a worship of the Beautiful and Good; but a calculation of the Profitable.

MECHANICAL AT HEART

Men are grown mechanical in head and in heart, as well as in hand. They have lost faith in individual endeavor, and in natural force of any kind.

CHRISTIAN GROWTH

How did Christianity arise and spread abroad among men? Was it by institutions, and establishments and well-arranged systems of mechanism? Not so, on the contrary, in all past and existing institutions for those ends, its divine spirit has invariably been found to languish and decay. It arose in the mystic deeps of man's soul; and was spread abroad by the "preaching of the word," by simple, altogether natural and individual efforts; and flew, like hallowed fire, from heart to heart, till all were purified and illuminated by it; and its heavenly light shone, as it still shines, and (as sun or star) will ever shine, through the whole dark destinies of man.

Selections from Essay on Sir Walter Scott

CROWN OF THORNS

For the son of man there is no noble crown, but is a crown of thorns.

HEALTHY NATURE

Blessed is the healthy nature; it is the coherent, sweetly co-operative, not incoherent, self-distracting, self-destructive one! In the harmonious adjustment and play of all the faculties, the just balance of oneself gives a just feeling towards all men and all things. Glad light from within radiates outwards, and enlightens and embellishes.

A SOUL IN RIGHT HEALTH

A healthy body is good; but a soul in right health,—it is the thing

beyond all others to be prayed for; the blesseddest thing this earth receives of Heaven. Without artificial medicament of philosophy, or tight-lacing of creeds (always very questionable), the healthy soul discerns what is good, and adheres to it, and retains it; discerns what is bad, and spontaneously casts it off. An instinct from Nature herself, like that which guides the wild animals of the forest to their food, shows him what he shall do, what he shall abstain from. The false and foreign will not adhere to him; cant and all fantastic diseased incrustations are impossible.

MESSAGE OF JOHN KNOX

Honour to all the brave and true; everlasting honour to brave old Knox, one of the truest of the true! That, in the moment while he and his cause, amid civil broils, in convulsion and confusion, were still but struggling for life, he sent the schoolmaster forth to all corners, and said, "Let the people be taught"; this is but one, and indeed an inevitable and comparatively inconsiderable item in his great message to men. His message, in its true compass, was, "Let men know that they are men; created by God, responsible to God; who work in any meanest moment of time what will last throughout eternity." . . . This great message Knox did deliver, with a man's voice and strength; and found a people to believe him.

SERMON ON HEALTH

Were one to preach a Sermon on Health, as really were worth doing, Scott ought to be the text. Theories are demonstrably true in the way of logic; and then in the way of practise they prove true or else not true: but here is the grand experiment, Do they turn out well? What boots it that a man's creed is the wisest, that his system of principles is the superfinest, if, when set to work, the life of him does nothing but jar, and fret itself into *holes*? They are untrue in that, were it in nothing else, these principles of his; openly convicted of untruth;—fit only, shall we say, to be rejected as counterfeits, and flung to the dogs? We say not that; but we do say, that ill-health, of body or of mind, is *defeat*, is battle (in a good or in a bad cause) with bad success; that health alone is victory. Let all men, if they can manage it, contrive to be healthy!

Selections from Heroes and Hero Worship

TRUE RELIGION

By religion I do not mean here the church creed which he professes, the articles of faith which he will sign and, in words or otherwise, assert; not this wholly, in many cases not this at all. We see men of all kinds of professed creeds attain to almost all degrees of worth or worthlessness under each or any of them. This is not what I call religion, this profession and assertion, which is often only a profession and assertion from the outworks of the man, from the mere argumentative region of him, if even so deep as that. But the thing a man does practically believe (and this is often enough *without* asserting it even to himself, much less to others); the thing a man does practically lay to heart, and know for certain, concerning his vital relations to this mysterious Universe, and his duty and destiny there, that is in all cases the primary thing for him, and creatively determines all the rest. That is his *religion*.

DEEP THINGS

All deep things are Song. It seems somehow the very central essence of us, Song; as if the rest were but wrappage and hulls! The primal element of us; of us and of all things. The Greeks fabled of Sphere-Harmonies: it was the feeling they had of the inner structure of Nature; that the soul of all her voices and utterances was perfect music. Poetry, therefore, we will call *musical Thought*. The Poet is he who thinks in that manner. At bottom, it turns still on the power of intellect; it is a man's sincerity and depth of vision that makes him a Poet. See deep enough, and you see musically; the heart of Nature *being* everywhere music, if you can only reach it.

Selections from Essay on Voltaire

STARS REAPPEAR

Religion cannot pass away. The burning of a little straw may hide the stars of the sky; but the stars are there, and will reappear.

WORSHIP OF SORROW

Christianity, the "Worship of Sorrow," has been recognised as divine, on far other grounds than "Essays on Miracles," and by considera-

tion infinitely deeper than would avail in any mere "trial by jury." He who argues against it, or for it, in this manner, may be regarded as mistaken in its nature.

DOCTRINE OF HUMANITY

The Christian Doctrine, that Doctrine of Humanity, in all senses Godlike, and the parent of all Godlike virtues, is not superior, or inferior, or equal, to any doctrine of Socrates or Thales; being of a totally different nature; differing from these, as a perfect Ideal Poem does from a correct Computation in Arithmetic. He who compares it with such standards may lament that, beyond the mere letter, the purport of his divine Humility has never been disclosed to him.

Selections from Essay on Burns

JUST REWARD

The inventor of a spinning-jenny is pretty sure of his reward in his own day; but the writer of a true poem, like the apostle of a true religion, is nearly as sure of the contrary.

INSPIRATION

Poetry is Inspiration: has in it a certain spirituality—it is no separate faculty, no organ which can be superadded to the rest, or disjoined from them; but rather the result of their general harmony and completeness. The feelings, the gifts that exist in the Poet are those that exist in every human soul.

INTERNAL MISFORTUNES

. . . it is his inward, not his outward misfortunes that bring him to the dust. Seldom, indeed, is it otherwise; seldom is a life morally wrecked but the grand cause lies in some internal mal-arrangement, some want less of good fortune than of good guidance. Nature fashions no creature without implanting in it the strength needful for its action and duration; least of all does she so neglect her masterpiece and darling, the poetic soul. Neither can we believe that it is in the power of *any* external circumstances utterly to ruin the mind of a man; nay if proper wisdom be given him, even so much as to affect its essential health and beauty. The sternest sum-total of all

worldly misfortunes is Death; nothing more *can* lie in the cup of human woe: yet many men, in all ages, have triumphed over Death, and led it captive; converting its physical victory into a moral victory for themselves, into a seal and immortal consecration for all that their past life had achieved.

BEAUTIFUL UNION

Beautiful is the union of wealth with favour and furtherance for literature; like the costliest flower-jar enclosing the loveliest amaranth. Yet let not the relation be mistaken. A true poet is not one whom they can hire by money or flattery to be a minister of their pleasures, their writer of occasional verses, their purveyor of table-wit; he cannot be their menial, he cannot even be their partisan.

Selections from Characteristics

FIGHTING ON FOREIGN LAND

Here on earth we are as soldiers, fighting in a foreign land, that understand not the plan of the campaign, and have no need to understand it; seeing well what is at our hand to be done. Let us do it like soldiers, with submission, with courage, with a heroic joy. Behind us, behind each one of us, lie six thousand years of human effort, human conquest: before us is the boundless Time, with its as yet uncreated and unconquered continents and Eldorados, which we, even we, have to conquer, to create; and from the bosom of Eternity there shine for us celestial guiding stars.

ADVANCING THROUGH MYSTERY

Man begins in darkness, ends in darkness; mystery is everywhere around us and in us, under our feet, among our hands. Nevertheless, so much has become evident to every one, that this wondrous Mankind is advancing somewhither; that at least all human things are, have been, and forever will be, in Movement and Change.

FIRE OF DOUBT

Metaphysical Speculation, if a necessary evil, is the forerunner of much good. . . . for of our Modern Metaphysics, accordingly, may not this already be said, that if they have produced no Affirmation, they have destroyed much Negation? It is a disease expelling a dis-

ease: the fire of Doubt, consuming away the Doubtful; that so the Certain come to light, and again lie visible on the surface.

LITERATURE AND RELIGION

Literature is but a branch of Religion, and always participates in its character, however in our time it is the only branch that still shows any greenness; and as some think must one day become the main stem.

BRINGING RELIGION HOME

Whither has Religion now fled? Of churches and their establishments we here say nothing; nor of the unhappy domains of Unbelief, and how innumerable men, blinded in their minds, have grown to live without God in the world; but, taking the fairest side of the matter, we ask, What is the nature of that same Religion, which still lingers in the hearts of the few, who are called, and call themselves, specially the Religious? Is it a healthy religion, vital, unconscious of itself, that shines forth spontaneously in doing of the Work, or even in preaching of the Word? Unhappily, No. Instead of heroic martyr Conduct, and inspired and soul-inspiring Eloquence, whereby Religion itself were brought home to our living bosoms, to live and reign there, we have "Discourses on the Evidences," endeavouring, with small results, to make it probable that such a thing as Religion exists. The most enthusiastic Evangelicals do not preach a Gospel, but keep describing how it should and might be preached. To awaken the sacred fire of faith, as by a sacred contagion, is not their endeavour, but, at most, to describe how Faith shows and acts, and scientifically distinguish true Faith from false. Religion, like all else, is conscious of itself, listens to itself; it becomes less and less creative, vital; more and more mechanical. Considered as a whole, the Christian Religion of late years has been continually dissipating itself into Metaphysics; and threatens now to disappear, as some rivers do in deserts of barren sand.

Selections from Essay on History

POETRY

Poetry is but another form of Wisdom, of Religion; is itself Wisdom

and Religion . . . that unspeakable beauty which in its highest clearness is Religion.

SUCCESSIVE REVELATIONS

Art also and Literature are intimately blended with Religion; as it were, outworks and abutments, by which that highest pinnacle in our inward world gradually connects itself with the general level, and becomes accessible therefrom. He who should write a proper History of Poetry, would depict for us the successive Revelations which man had obtained of the Spirit of Nature; under what aspects he had caught and endeavoured to body forth some glimpse of that unspeakable Beauty, which in its highest clearness is Religion, is the inspiration of a Prophet, yet in one or the other degree must inspire every true Singer, were his theme never so humble. We should see by what steps men had ascended to the Temple; how near they had approached; by what ill hap they had, for long periods, turned away from it, and grovelled on the plain with no music in the air, or blindly struggled towards other heights.

Selection from Essay on the State of German Literature

GOD ALONE IS

God *is*, nay, alone *is*, for with like emphasis we cannot say that anything else is. This is the Absolute, the Primitively True, which the philosopher seeks. Endeavouring, by logical argument, to prove the existence of God, a Kantist might say, would be taking out a candle to look for the sun; nay, gaze steadily into your candle-light, and the sun himself may be invisible. To open the inward eye to the sight of this Primitively True; or rather we might call it, to clear off the Obscurations of Sense, which eclipse this truth within us, so that we may see it, and believe it not only to be true, but the foundation and essence of all other truth,—may, in such language as we are here using, be said to be the problem of Critical Philosophy.

Selections from Essay on the Death of Goethe

UNION OF AFFECTION

Under the intellectual union of man and man, which works by pre-

cept, lies a holier union of affection, working by example; the influence of which latter, mystic, deep-reaching, all-embracing, can still less be computed. For Love is ever the beginning of Knowledge, as fire is of light.

TRUE POET

The true poet is ever, as of old, the Seer; whose eye has been gifted to discern the godlike mystery of God's Universe, and to decipher some new lines of its celestial writing; we can still call him a Vates and Seer; for he *sees* into this greatest of secrets, "the open secret"; hidden things become clear; how the future (both resting on Eternity) is but another phase of the Present: thereby are his words in very truth prophetic; what he has spoken shall be done.

Selection from Life of Heyne

OMNIPOTENCE OF NATURE

Let no man doubt the omnipotence of Nature, doubt the majesty of man's soul; let no lonely unfriended son of genius despair! Let him not despair; if he have the will, the right will, then the power also has not been denied him. It is but the artichoke that will not grow except in gardens. The acorn is cast carelessly abroad into the wilderness, yet it rises to be an oak; on the wild soil it nourishes itself, it defies the tempest, and lives for a thousand years.

Selections from University of Edinburgh Address

HOLY MEANS HEALTHY

It is a curious thing that I remarked long ago, and have often turned in my head, that the old word for "holy" in the German language—*heilig*—also means "healthy." And so *Heilbronn* means "holy-well," or "healthy-well." We have in the Scotch "hale"; and, I suppose our English word "whole"—with a "w"—all of one piece, without any hole in it—is the same word. I find that you could not get any better definition of what "holy" really is than "healthy"—completely healthy. *Mens sana in corpore sano.*

GREAT ACHIEVEMENT

There is no kind of achievement you could make in the world that

is equal to perfect health. What are nuggets and millions? The French financier said, "Alas! why is there no sleep to be sold?" Sleep was not in the market at any quotation.

HEALTHY MIND

A man with his intellect a clear, plain, geometric mirror, brilliantly sensitive of all objects and impressions around it, and imagining all things in their correct proportions—not twisted up into convex or concave, and distorting everything, so that he cannot see the truth of the matter without endless groping and manipulation—healthy, clear, and free, and all round about him.

NOT SOUR FACES

Piety does not mean that a man should make a sour face about things, and refuse to enjoy in moderation what his Maker has given.

JOHN KNOX

. . . if you examine well you will find that John Knox was the author, as it were, of Oliver Cromwell, that the Puritan revolution would never have taken place in England at all if it had not been for that Scotchman.

MOST UNHAPPY MAN

The most unhappy of all men is the man that cannot tell what he is going to do, that has got no work cut out for him in the world, and does not go into it. For work is the grand cure of all maladies and miseries that ever beset mankind—honest work, which you intend getting done.

Selections from His Letters

THIN FILM

What a thin film it is that divides the living and the dead. Your brother is in very deed and truth with God, where both you and I are. . . . Perhaps we shall all meet *yonder*, and the tears be wiped from all eyes. One thing is perhaps: surely we shall all meet, if it be the will of the Maker of us. If it be not His will, then is it not better so?—*Letter to Emerson*

PROVIDENCE

My belief in a special Providence grows yearly stronger, unsubduable, impregnable.—*Letter to Emerson*

SHADOWS AND REALITY

You announce that you are rather quitting philosophy and theology—I predict that you will quit them more and more. I give it you as my decided prognosis that the two provinces in question are become theorem, brain-web and shadow, wherein no earnest soul can find solidity for itself. Shadow, I say; yet the shadow projected from an everlasting reality that is within ourselves. Quit the shadow. Seek the reality.—*Letter to Sterling*

FOUNDATION OF SORROW

One is warned by Nature herself not to “sit down by the side of sad thoughts,” as my friend Oliver has it, and dwell voluntarily with what is sorrowful and painful. Yet at the same time one has to say for one’s self—at least I have—that all the *good* I ever got, came to me rather in the shape of sorrow: that there is nothing noble or godlike in the world but has in it something of “infinite sadness.”—*Letter to Thomas Erskine*

TO A SICK WIFE

Oh, my suffering little Jeannie! Not a wink of real sleep again for you. I read (your letter) with that kind of heart you may suppose in the bright beautiful morning. And yet, dearest, there is something in your note that is welcomer to me than anything I have yet had—a sound of *piety*, of devout humiliation and gentle hope, and submission to the Highest, which affects me much and has been a great comfort to me. Yes, poor darling! This was wanted. Proud stoicism you never failed in, nor do I want you to abate of it. But there is something beyond of which I believe you have had too little. It softens the angry heart and is far from weakening it—nay, is the final strength of it, the fountain and nourishment of all real strength. Come home to your own poor nest again. . . . We have had a great deal of hard travelling together, we will not break down yet, please God.—*In a letter to his wife who was sick at the baths at St. Leonards, Sept. 29, 1864, in answer to a letter from her*

Selection from His Journal

SPIRIT OF THANKSGIVING

I say to myself, why shouldst thou not be thankful? God is good, all this life is a heavenly miracle, great, though stern and sad. . . . The universe is full of love, but also of inexorable sternness and severity, and it remains for ever true that God reigns.

Ralph Waldo Emerson

Biographical Note by Oliver Wendell Holmes

EMERSON inherited the traditions of the Boston pulpit, such as they were, damaged, in the view of the prevailing sects of the country, perhaps by too long contact with the "Sons of Liberty," and their revolutionary notions. But the most "liberal" Boston pulpit still held to many doctrines, forms, and phrases open to the challenge of any independent thinker.

In the year 1832 this young priest, then a settled minister, "began," as was said of another,—"to be about thirty years of age." He had opened his sealed orders and had read therein:

Thou shalt not profess that which thou dost not believe.

Thou shalt not heed the voice of man when it agrees not with the voice of God in thine own soul.

Thou shalt study and obey the laws of the Universe and they will be thy fellow-servants.

Thou shalt speak the truth as thou seest it, without fear, in the spirit of kindness to all thy fellow-creatures, dealing with the manifold interests of life and the typical characters of history.

Nature shall be to thee as a symbol. The life of the soul, in conscious union with the Infinite, shall be for thee the only real existence.

This pleasing show of an external world through which thou art passing is given thee to interpret by the light which is in thee. Its least appearance is not unworthy of thy study. Let thy soul be open and thine eyes will reveal to thee beauty everywhere.

Go forth with thy message among thy fellow-creatures; teach them they must trust themselves as guided by that inner light which dwells with the pure in heart, to whom it was promised of old that they shall see God.

Teach them that each generation begins the world afresh, in perfect freedom; that the present is not the prisoner of the past, but

that today holds captive all yesterdays, to compare, to judge, to accept, to reject their teachings, as these are shown by its own morning's sun.

To thy fellow-countrymen thou shalt preach the gospel of the New World, that here, here in our America, is the home of man; that here is the promise of a new and more excellent social state than history has recorded.

Thy life shall be as thy teachings, brave, pure, truthful, beneficent, hopeful, cheerful, hospitable to all honest belief, all sincere thinkers, and active according to thy gifts and opportunities.

He was true to the orders he had received. Through doubts, troubles, privations, opposition, he would not "bate a jot of heart or hope, but still bear up and steer right onward." All through the writings of Emerson the spirit of these orders manifests itself. His range of subjects is very wide, ascending to the highest sphere of spiritual contemplation, bordering on that "intense inane" where thought loses itself in breathless ecstasy, and stooping to the homeliest maxims of prudence and the every-day lessons of good manners. And all his work was done, not so much "As ever in his great Taskmaster's eye," as in the ever-present sense of divine companionship.

He was called to sacrifice his living, his position, his intimacies, to a doubt, and he gave them all up without a murmur. He might have been an idol, and he broke his own pedestal to attack the idolatry which he saw all about him. He gave up a comparatively easy life for a toilsome and trying one, he accepted a precarious employment, which hardly kept him above poverty, rather than wear the golden padlock on his lips which has held fast the conscience of so many pulpit Chrysostoms. Instead of a volume or two of sermons, bridled with a text and harnessed with a confession of faith, he bequeathed us a long series of Discourses and Essays in which we know we have his honest thoughts, free from that professional bias which tends to make the pulpit teaching of the fairest-minded preacher follow a diagonal of two forces,—the promptings of his personal and his ecclesiastical opinions.

Without a church or a pulpit, he soon had a congregation. It was largely made up of young persons of both sexes, young by nature,

if not in years, who, tired of routine and formulae, and full of vague aspirations, found in his utterances the oracles they sought. To them, in the words of his friend and neighbor Mr. Alcott, he "Sang his full song of hope and lofty cheer." Nor was it only for a few seasons that he drew his audiences of devout listeners around him. Another poet, his Concord neighbor, Mr. Sanborn, who listened to him many years after the first flush of novelty was over, felt the same enchantment, and recognized the same inspiring life in his words, which had thrilled the souls of those earlier listeners.

Emerson's style is epigrammatic, incisive, authoritative, sometimes quaint, never obscure, except when he is handling nebulous subjects. His paragraphs are full of brittle sentences that break apart and are independent units, like the fragments of a coral colony. His imagery is frequently daring, leaping from the concrete to the abstract, from the special to the general and universal, and vice versa, with a bound that is like a flight.

We must not find fault with his semi-detached sentences until we quarrel with Solomon and criticise the Sermon on the Mount. The "point and surprise" which he speaks of as characterizing the style of Plutarch belong eminently to his own. His fertility of illustrative imagery is very great. His images are noble, or, if borrowed from humble objects, ennobled by his handling. He throws his royal robe over a milking-stool and it becomes a throne. But chiefly he chooses objects of comparison grand in themselves. He deals with the elements at first hand. Such delicacy of treatment, with such breadth and force of effect, is hard to match anywhere, and we know him by his style at sight. It is as when the slight fingers of a girl touch the keys of some mighty and many-voiced organ, and send its thunders rolling along the aisles and startling the stained windows of a great cathedral. We have seen him as an unpretending lecturer. We follow him round as he "peddles out all the wit he can gather from Time or from Nature," and we find that "he has changed his market cart into a chariot of the sun," and is carrying about the morning light as merchandise.

The natural purity and elevation of Emerson's character show themselves in all that he writes. His life corresponded to the ideal we form of him from his writings. This it was which made him in-

vulnerable amidst all the fierce conflicts his gentle words excited. His white shield was so spotless that the least scrupulous combatants did not like to leave their defacing marks upon it.

His creed was a brief one, but he carried it everywhere with him. In all he did, in all he said, and so far as all outward signs could show, in all his thoughts, the indwelling Spirit was his light and guide; through all nature he looked up to nature's God; and if he did not worship the "man Christ Jesus" as the churches of Christendom have done, he followed his footsteps so nearly that our good Methodist, Father Taylor, spoke of him as more like Christ than any man he had known.

It is not irreverent, but eminently fitting, to compare any singularly pure and virtuous life with that of the great exemplar in whose foot-steps Christendom professes to follow.

Judged by his life Emerson comes very near our best ideal of humanity. He was born too late for the trial of the cross or the stake, or even the jail. But the penalty of having an opinion of his own and expressing it was a serious one, and he accepted it as cheerfully as any of Queen Mary's martyrs accepted his fiery baptism. His faith was too large and too deep for the formulae he found built into the pulpit, and he was too honest to cover up his doubts under the flowing vestments of a sacred calling. His writings, whether in prose or verse, are worthy of admiration, but his manhood was the underlying quality which gave them their true value.

It was in virtue of this that his rare genius acted on so many minds as a trumpet call to awaken them to the meaning and the privileges of this earthly existence with all its infinite promise. No matter of what he wrote or spoke, his words, his tones, his looks, carried the evidence of a sincerity which pervaded them all and was to his eloquence and poetry like the water of crystallization; without which they would effloresce into mere rhetoric. He shaped an ideal for the commonest life, he proposed an object to the humblest seeker after truth. Look for beauty in the world around you, he said, and you shall see it everywhere. Look within, with pure eyes and simple trust, and you shall find the Deity mirrored in your own soul. Trust yourself because you trust the voice of God in your inmost consciousness.

There are living organisms so transparent that we can see their hearts beating and their blood flowing through their glassy tissues. So transparent was the life of Emerson; so clearly did the true nature of the man show through it. What he taught others to be, he was himself. His deep and sweet humanity won him love and reverence everywhere among those whose natures were capable of responding to the highest manifestations of character. Here and there a narrow-eyed sectary may have avoided or spoken ill of him; but if He who knew what was in man had wandered from door to door in New England as of old in Palestine, we can well believe that one of the thresholds which "those blessed feet" would have crossed, to hallow and receive its welcome, would have been that of the lovely and quiet home of Emerson.—Ralph Waldo Emerson, 1884

Selections from His Journal

LIVE THE IDEAL

Let us insist on having our say. We but half express ourselves, but ever draw diagonals between our own thought and the supposed thought of our companion, and so fail to satisfy either. Now God made the model and meant we should live out our ideal. It may be safely trusted as proportionate and of good issues, so that it be faithfully expressed, but God will not have his work made manifest by cowards. And so it takes a divine man to exhibit anything divine.

WE MAKE OUR OWN WELCOME

I am a full believer in the doctrine that we always make our own welcome.

ONE EARNEST WORD

These forms strike me more than I expected, and yet how do they fall short of what they should be. Today I saw the Pope wash the feet of thirteen pilgrims, one from each nation of Christendom. One was from Kentucky. After the ceremony, he served them at dinner; this I did not see. But Gregory XVI is a learned and able man; he was a monk and is reputed of pure life. Why should he not leave one moment this formal service of fifty generations and speak out of his own heart—the Father of the Church to his children,—though it were but a single sentence or a single word? One earnest word or

act to this sympathetic audience would overcome them. It would take all hearts by storm.

EASY TO TRANSLATE

It will take you long to learn another tongue so as to make yourself fully understood by those who speak it, but your actions are easy of translation. They understand what you do. Temperance is good English and good French and good Italian. Your courage, your kindness, your honesty, are as plain to a Turk as his own alphabet.

TRADITIONAL CHRISTIANITY

The errors of traditional Christianity as it now exists, the popular faith of many millions, need to be removed to let men see the divine beauty of moral truth. I feel myself pledged, if health and opportunity be granted me, to demonstrate that all necessary truth is its own evidence; that no doctrine of God need appeal to a book; that Christianity is wrongly received by all such as take it for a system of doctrines,—its stress being upon moral truth; it is a rule of life, not a rule of faith.

And how men can toil and scratch so hard for things so dry, lifeless, unsightly, as these famous dogmas, when the divine beauty of the truths to which they are related lies behind them; how they can make such a fuss about the case, and never open it to see the jewel, is strange, pitiful.

HIS TRUE FACE

Happy the man who never puts on a face, but receives every visitor with that countenance he has on.

MEN OF GENIUS

The comfort of meeting men of genius such as these (Landor, Coleridge, Carlyle, Wordsworth) is that they talk sincerely, they feel themselves to be so rich that they are above the meanness of pretending to knowledge which they have not, and they frankly tell you what puzzles them. But Carlyle—Carlyle is so amiable that I love him.

. . . These men make you feel that fame is a conventional thing, and that is a sadly "limitary" spirit. . . . I believe in my heart it is better to admire too rashly, as I do, than to be admired too rashly,

as the great men of this day are. . . . God save a great man from a little circle of flatterers.

HEARING GOD SPEAK

I am sure of this, that by going much alone a man will get more of a noble courage in thought and word than from all the wisdom that is in books. He will come to hear God speak as audibly through his own lips as ever He did by the mouth of Moses or Isaiah or Milton.

CHRISTIANITY IN HISTORY

It seems to me that the perspective of time, as it sets everything in the right point of view, does the same by Christianity. We learn to look at it now as a part of the history of the world, to see how it rests in the broad basis of man's moral nature, and is not itself that basis.

JESUS LOVED

I cannot but think that Jesus Christ will be better loved by being less adored. He has had an unnatural, an artificial place for ages in human opinions—a place too high for love. There is a recoil of the affections from all authority and force. To the barbarous state of society it was thought to add to the dignity of Christ to make him king, to make him God. Now that the scriptures are read with purged eyes, it is seen that he is only to be loved for so much goodness and wisdom as was in him, which are the only things for which a sound human mind can love any person. As the world waxes wiser, he will be more truly venerated for the splendor of the contrast of his character to the opinions and practices of his age, he will attract the unfeigned love of all to whom moral nature is dear because he planted himself in the face of the world upon that sole ground, showing that noble confidence in the reality and superiority of spiritual truths, that simplicity and at the same time enthusiasm in declaring them which is itself one of the highest merits and gives confidence to all thinkers that come after.

GREATNESS OF CHRIST'S TEACHING

But will not this come to be thought the chief value of his teaching, that is, of Christianity, to wit, that it was a great stand made for

man's spiritual nature against the sensualism, the forms, and the crimes of the age in which he appeared and those that preceded it? Like every wise and efficient man, he spoke to the [men of] his times in all their singular peculiarities. . . . He speaks as he thinks, but he is thinking for them. Yet such is the extraordinary truth of his mind that his sentences have a fulness of meaning, a fitness to human nature, and an universality of application, that has commended them to the whole world.

They must be looked upon as one affirmation, proclamation of moral truth, but not as the last affirmation. There shall be a thousand more. Very inconsistent would it be with a soul so possessed of this love as his to set bounds to that illimitable ocean. None knew better than he that every soul occupies a new position, and that if the stars cannot be counted, nor the sands of the sea, neither can those moral truths be numbered and ended of which the material creation is only the shadow.

NO TRIFLE

To Goethe there was no trifle.

PRESENT HOUR

As I went to church I thought how seldom the present hour is seized upon as a new moment. To a soul alive to God every moment is a new world. A new audience, a new Sabbath, affords an opportunity of communicating thought and moral excitement that shall surpass all previous experience, that shall constitute an epoch, a revolution, in the minds on whom you act and in your own. The awakened soul, the man of genius, makes every day such a day, by looking forward only.

MEN ARE CONVERTIBLE

The whole secret of the teacher's force lies in the conviction that men are convertible. And they are. They want awakening. Get the soul out of bed, out of her deep habitual sleep, out into God's universe, to a perception of its beauty, and hearing of its call, and your vulgar man, your prosy, selfish sensualist awakes, a god, and is conscious of force to shake the world.

HEARING GOOD SERMONS

It seemed to me to-night as if it were no bad topic for the preacher

to urge the talent of hearing good sermons upon their congregations. I can hear a good sermon where Surd shall hear none, and Absurd shall hear worse than none. Spend the Sunday morning well, and the hours shall shine with immortal light, shall epitomize history, shall sing heavenly psalms. Your way to church shall be short as the way to the playground is to a child, and something holy and wise shall sit upon all the countenances there and shall inspire the preacher's words with a wisdom not their own. Spend Sunday morning ill, and you will hardly hear a good sermon anywhere.

BAD PREACHER

Rain, rain. The good rain, like a bad preacher, does not know when to leave off.

RELIGION OF FORMS

A religion of forms is not for me. I honor the Methodists who find, like St. John, all Christianity in one word, Love.

BEST SERMON

Is the preacher one to make a fool of himself for the entertainment of other people? would he say, When there is any difference of level felt in the footboard of the pulpit and the floor of the parlor, you have not said that which you should say? The best sermon would be a quiet, conversational analysis of these felt difficulties, discords; to show the chain under the leather; to show the true, within the supposed advantage of Christian institutions. There are several worthy people making themselves less because they would act the police officer, and keep the factory people at church. I say, "Be genuine." They answer, "If we should, our society, which has no real virtue, would go to pot." And so the yoke, it is confessed, is only borne out of fear. Suppose they should let the societies go down, and form new and genuine ones. Let such as felt the advantage of a sermon and social worship meet voluntarily and compel nobody.

THE LOW TONE

The lower tone you take, the more flexible your voice is.

FREE MAN

I wish to be a true and free man, and therefore would not be a

woman, or a king, or a clergyman, each of which classes, in the present order of things, is a slave.

FIRST THOUGHTS

First thoughts are from God; but not the numerically first; allow what space you may for the mind to grasp the facts, then the thoughts that are first in place are divine and the second earthly.

ALL FALSE REVERENCE

Is it not time to present this matter of Christianity exactly as it is, to take away all false reverence from Jesus, and not mistake the stream for the source? . . . God is in every man. God is in Jesus, but let us not magnify any of the vehicles, as we magnify the Infinite Law itself. We have defrauded him of his claim of love on all noble hearts by our superstitious mouth-honor.

GOD IN MAN

If the doctrine that God is in man were faithfully taught and received, if I lived to speak the truth and enact it, if I pursued every generous sentiment as one enamored, if the majesty of goodness were revered, would not such a principle serve me by way of police at least as well as a Connecticut Sunday? But the people, the people. You hold up your paste-board religion for the people who are unfit for a true. So you say. But presently there will arise a race of preachers who will take such hold of the omnipotence of truth that they will blow the old falsehood to shreds with the breath of their mouth. . . . I apprehend that the religious history of society is to show a pretty rapid abandonment of forms of worship and the renovation and exaltation of preaching into real anxious instruction.

GOD OF THE HEART

How dear, how soothing to man, arises the Idea of God peopling the lonely place, effacing the scars of our mistakes and disappointments! When we have lost our God of tradition and ceased from our God of rhetoric, then may God fire the heart with his presence.

EXPERIMENTAL RELIGION

It would give scope for many truths in experimental religion to preach from the text, "There shall be new heavens and a new earth." Sometimes we perceive that God is wholly unknown in the world,

that the church and the sermon and the priest and the alms are a profanation.

GENEROSITY OF SENTIMENT

If it has so pleased God, it is very easy for you to surpass your fellows in genius; but surpass them in generosity of sentiment, see not their meanness, whilst your eyes are fixed on everlasting virtues; being royal, being divine, in your sentiment: "This shall be another morn risen on mid-noon." This shall be your own,—O no, God forbid! not your own, but a vast accession of the Divinity into your trembling clay.

WITHOUT A CRACK

God has made nothing without a crack, except Reason.

SPIRITUAL RELIGION

Spiritual religion is one that cannot be harmed by the vices of its defenders. . . . They (spiritual laws) are truth itself, they are the measure of truth, and can no more be affected by my falling away, or all men's denial, than the law of gravity is changed by my acting as if it were not. Yet is it dangerous. It is very far from a system of negatives, it is lowly, earnestly sees and declares how its laws advance their reign for evermore into the Infinitude of all sides of us.

A SETTER UP

Jesus was a setter up more than a puller down. Socrates was also. Both were spiritualists. George Fox, William Penn were urgent doers, hard livers. But they were of wrath. I see the world and its Maker from another side. It seems to me beauty. He seems to me Love.

INTRINSIC PROBABILITY

Spiritual religion has no other evidence than its own intrinsic probability. It is probable because the mind is so constituted as that they [its laws] appear likely so to be. It simply describes the laws of moral nature as the naturalist does physical [laws] and shows the surprising beauties and terrors of human life. It never scolds and never sneers. It is opposed to Calvinism in this respect, that all spiritual truths are self-evident, but the doctrines of Calvin are not, and are not pretended to be by their understanding defenders;—mys-

tery. This is the only live religion; all others are dead or formal. This cannot be but in the new conviction of the mind. Others may. This produces instant and infinite abuses. It is a two-edged sword, because it condemns forms, but supplies a better law only to the living. It leaves the dead to bury their dead. The popular religion is an excellent constable; the true religion is God himself to the believer and maketh him a perfect lover of the whole world; but it is only a cloak of licentiousness to the rest. It would dismiss all bad preachers and do great harm to society by taking off restraints.

IMMORTALITY

My Reason is well enough convinced of its immortality.

JUDICIOUS REMARKS

The best means of mending a bad voice is to utter judicious remarks with it; the second best is to favor it by silence.

RICH SOUL

Him I call rich, that soul I call endowed, whether in man or woman, who by poverty or affliction or love has been driven home so far as to make acquaintance with the spiritual dominion of every human mind.

GOOD TIDINGS

How beautiful are the feet of him that bringeth good tidings, that publisheth Salvation! Forever graceful in every unperverted eye are the acts of Jesus of Nazareth, the man who believed in moral nature and therefore spake; who came not in his own name.

SPIRITUAL LAWS

To show the reality and infinite depth of spiritual laws, that all the maxims of Christ are true to the core of the world; that there is not, can't be, any cheating of nature, might be apprehended.

DISTINCTION OF CHRISTIANITY

It is the distinction of Christianity, that it is moral. All that is personal in it is nought. When anyone comes who speaks with better insight into moral nature, he will be the new gospel; miracle or not, inspired or uninspired, he will be the Christ; persons are nothing. If I could tell you what you know not; could, by my knowledge of the divine being, put that within your grasp which now you dimly

apprehend, and make you feel the moral sublime, you would never think of denying my inspiration. The whole power of Christianity resides in this fact, that it is more agreeable to the constitution of man than any other teaching. But from the constitution of man may be got better teaching still.

EXCITE THE SOUL

Morality requires purity, but purity is not it; requires justice, but justice is not that; requires beneficence, but is something better. Indeed there is a kind of descent and accommodation felt when we leave speaking of Moral Nature to urge a virtue it enjoins. For to the soul in her pure action all the virtues are natural, and not painfully acquired. Excite the soul, and it becomes suddenly virtuous. Touch the deep heart, and all these listless, stingy, beef-eating bystanders will see the dignity of a sentiment; will say, This is good, and all I have I will give for that. Excite the soul, and the weather and the town and your condition in the world all disappear; the world itself loses its solidity, nothing remains but the soul and the Divine Presence in which it lives. Youth and age are indifferent in this presence.

DEEPER CONVICTION

. . . when a man speaks from deeper convictions than any party faith, when he declares the simple truth, he finds his relation to the Calvinist or Methodist or Infidel at once changed in the most agreeable manner. He is of their faith, says each.

SPIRITUAL POWER

It is really a spiritual power which stopped the mouths of the regular priests in the presence of the fervent First Quaker and his friends. If the dead-alive never learned before that they do not speak with authority from the Highest, they learn it then, when a commissioned man comes, who speaks because he cannot hold back the message that is in his heart.

INWARD FERVOR

I read of that inward fervor which ran as fire from heart to heart through England in George Fox's time. How precisely parallel are the biographies of religious enthusiasts—Swedenborg, Guyon, Fox, Luther, and perhaps Boehme. Each owes all to the discovery that

God must be sought within, not without. That is the discovery of Jesus. Each perceives the worthlessness of all instruction, and the infinity of wisdom that issues from meditation. Each perceives the nullity of all conditions but one, innocence; the absolute submission which attends it. All becomes simple, plain in word and act.

GREAT WRITERS

The most original writer feels in every sentence the influence of the great writers who have established the conventions of composition; and the religious Revolution effected by Jesus Christ insensibly or avowedly models each of these succeeding reforms.

MORAL HARMONIES

When we catch one clear glimpse of the moral harmonies which accomplish themselves throughout the everlasting Now and throughout the omnipresent Here, how impertinent seem the controversies of the theologians. God is before us, and they are wrangling about dead gods.

INSPIRATION

What matters it whether the inspiration was plenary or secondary; whether this or that was intended by the prophet; whether Jesus worked a miracle or no; if we have access inwardly to the almighty and all-wise One Inspirer of all prophecy, container of all Truth and Sole Cause of Causes?

TEACHER OF THE FUTURE

The Teacher that I look for and await shall enunciate with more precision and universality, with piercing poetic insight those beautiful yet severe compensations that give to moral nature an aspect of mathematical science. He will not occupy himself in laboriously reanimating a historical religion, but in bringing men to God by showing them that he is, not was, and speaks, not spoke.

HARD TIMES

Hard Times. In this contradictory world of truth the hard times come when the good times are in the world of commerce; namely, sleep, full eating, plenty of money, care of it, and leisure; these are the hard times. Nothing is doing, and we lose every day.

YOUNG PREACHER

The young preacher is discouraged by learning the motives that brought his great congregation to church. Scarcely ten came to hear his sermon. . . . Never mind how they came, my friend, never mind who or what brought them. . . . Here they are, real men and women, —fools, I grant, but potentially divine, every one of them convertible. Every ear is yours to gain. Every heart will be glad and proud and thankful for a master.

WAY TO INCUR CENSURE

There is hardly a surer way to incur the censure of infidelity and irreligion than sincere faith and an entire devotion. For to the common eye, pews, vestries, family prayer, sanctimonious looks and words constitute religion, which the devout man would find hindrances.

THE TRUE STATE

Heaven is the name we give to the True State, the world of Reason, not of the Understanding; of the Real, not the Apparent. It exists always, whether it is ever to be separated from the Hell or not. It is, as Coleridge said, another world, but not to come. The world I describe is that, where only the laws of mind are known; the only economy of time is saying and doing nothing untrue to self.

GEORGE FOX

George Fox's chosen expression for the God manifest in the mind is the Seed. He means that seed of which the Beauty of the world is the Flower, and Goodness is the Fruit.

MORAL DEVELOPMENT

You affirm that the moral development contains all the intellectual, and that Jesus was the perfect man. I bow in reverence unfeigned before that benign man. I know more, hope more, am more, because he has lived.

WORLD OF THOUGHT

To make a step into the world of thought is given to but few men; to make a second step beyond his first, only one in a country can

do; but to carry the thought out to three steps marks a great Teacher.

MAKING OF A MINISTER

The minister should be to us a simple, absolute man; any trick of his face that reminds us of his family is so much deduction, unless it should chance that those lineaments are associated in our mind with genius and virtue. But the minister in these days,—how little he says! . . . Go into one of our cool churches, and begin to count the words that might be spared, and in most places the entire sermon will go. One sentence kept another in countenance, but not one by its own weight could have justified the saying of it. 'Tis the age of Parenthesis. You might put all we say in brackets and it would not be missed.

CLEAR EYE

When a man speaks the truth in the spirit of truth, God aids him by giving him an eye as clear as his own heavens.

SAME FAITH

The preacher, thought I in church, must assume that man is the revelation, and that if he will reflect, he shall find his heart overflowing with a divine light, and the Bible shall be a mirror giving back to him the refulgence of his own mind. Let the preacher speak himself in the same faith that we all, his hearers, are urns of the godhead, and will surely know if any word of our own language is uttered to us, and will accept it, but that all of us which is divine must remain forever impassible to anything else. He, the preacher, let him then acquiesce in being nothing that he may move mountains: let him be the mere tongue of us all; no individual, but a universal man, let him leave his nation, his party, his sect, his town-connexion, even his vanity and self-love at home.

CRIME OF PROFANITY

I think profanity to be as real a violation of nature as any other crime. I have as sensible intimation from within of any profanation as I should have if I stole.

GOD'S HIDDEN THINGS

The thinker . . . keeps what others throw away. He is aware of

God's way of hiding things, i.e., in light; also he knows all by one. Set men upon thinking, and you have been to them a god.

WHEN WE ARE IDEALISTS

We are idealists whenever we prefer an idea to a sensation, as when we make personal sacrifices for the sake of freedom or religion.

HAPPIEST MOMENTS OF LIFE

Religion makes us idealists. . . . The best, the happiest moments of life are these delicious awakenings of the higher powers.

FIRST LESSON

The first lesson of Religion is, The things that are seen are temporal, the unseen, eternal.

NEXT REVIVAL

The Revival that comes next must be preached to man's moral nature, and from a height of principle that subordinates all persons. It must forget historic Christianity and preach God who is, not God who was.

BINDING SIGNATURE

My whole being is to be my pledge and declaration, and not a signature of ink.

HISTORIC CHRISTIANITY

I have no curiosity respecting historic Christianity; respecting persons and miracles: I take the phenomenon as I find it, and let it have its effect on me, careless whether it is a poem or a chronicle.

A MIRACLE

A miracle is a patch. It is an after-thought.

FRAGRANT PIETY

I thought yesterday morning of the sweetness of that fragrant piety which is almost departed out of the world, which makes the genius of à Kempis, Scougal, Herbert, Jeremy Taylor. It is a beautiful mean, equi-distant from the hard, sour, iron Puritan on one side, and the empty negation of the Unitarian on the other. It is the spirit of David and Paul.

PULPIT COMPENSATION

I heard today a preacher who made me think that the stern Compensations work themselves out in pulpits too, since, if a preacher treats the people as children, they too will treat him as a child.

YOUR OWN BIBLE

Make your own Bible. Select and collect all the words and sentences that in all your reading have been to you like the blast of triumph out of Shakspear, Seneca, Moses, John and Paul.

WHERE MATTER AND SPIRIT MEET

Man is the point wherein matter and spirit meet and marry. The Idealist says, God paints the world around your soul. The spiritualist saith, Yea, but lo! God is within you. The self of self creates the world through you, and organizations like you. The Universal Central Soul comes to the surface in my body.

WAITING OF A PROPHET

There is a difference between the waiting of the prophet and the standing still of the fool.

GREATER DOCTRINES

Give me truth. The unbelief of the day proceeds out of the deepest Belief. It is because men see that the personalities of Christendom and its ecclesiastical history are a pile of chaff and jackstraws beside the immutable laws of moral nature,—a doctrine about Baptism, for example, compared with the obligation to veracity, and any picture or declamation about the employments and felicities of the good in heaven compared with what man doth, and therefore teacheth, by all his organs every day.

PEACE OF SOUL

As long as the soul seeks an external God, it never can have peace, it always must be uncertain what may be done, what may become of it. But when it sees the Great God far within its own nature, then it sees that always itself is a party to all that can be, that always it will be informed of that which will happen, and therefore it is pervaded with a great peace.

WHAT IS GOD?

And what is God? We cannot say, but we see clearly enough. We

cannot say, because he is the unspeakable, the immeasurable, the perfect; but we see plain enough in what direction it lies. First, we see plainly that the All is in man: that, as the proverb says, "God comes to see us without bell."

Love, Freedom, Power, these are of God.

CREATIVE READING

There is creative reading as well as creative writing.

OUTRAGED TRUTH

Each of our sects is an extreme statement and therefore obnoxious to contradiction and reproof. But each rests on this strong but obscure instinct of an outraged truth. Each is a cry of pain from the wounded soul.

LECTURES BY GOD

Live in the fields, and God will give you lectures on natural philosophy every day.

KINGDOM OF GOD

Believe Christianity. What else can you do? It is not matter of doubt. What is good about it is self-affirming. When Jesus says the kingdom of God comes without observation; comes as a little child; is within you, etc., these are not propositions upon which you can exercise any election, but are philosophical verities quite independent of any asseveration, or testimony, or abnegation.

LIVE COAL

A preacher should be a live coal to kindle all the church.

FEAR GOD

Fear God, and where you go men shall feel as if they walked in hallowed cathedrals.

GOD'S OMNIPRESENCE

To make the omnipresence of God a fact and not a name to the mind, we must look at spiritual laws.

WAR

How foolish is war.

"YOU" INSTEAD OF "I"

If Jesus came now into the world, he would say, you, YOU! He said to his age, I.

DIVINITY OF HOPE

Let them know, that, as God liveth, they that be, shall have, and not they that seem. One class wins now, glitters and disappears; the other class begins, and grows, and becomes forever. Already I see an early old age creeping over faces that were yesterday rose-buds, because they aimed to seem. I see again the divinity of hope and power beaming out of eyes that never sparkled with gratified vanity.

WORD FROM THE SOUL

The young preacher preached from his ears and his memory, and never a word from his soul.

OUR CONTEMPORARIES

A great man must not grumble at his contemporaries. . . . If you don't like the world, make it to suit you.

MEDICINE AND RELIGION

The same complaint I have heard is made against the Boston Medical College as against the Cambridge Divinity School, that those who there receive their education, want faith, and so are not as successful as practitioners from the country schools who believe in the power of medicine.

HUMANITY IN RELIGION

Sunday, I could not help remarking at church how much humanity was in the preaching of my good uncle, Mr. Sam Ripley. The rough farmers had their hands at their eyes repeatedly. But the old hardened sinners, the arid, educated men, ministers and others, were dry as stones.

NEW WORLD

Whilst the fact is, that nothing is known; and every new mind ought to take the attitude of Columbus,—launch out from the ignorant, gaping world, and sail west for a new world. Very, very few thoughts in an age. Now; Wordsworth has thought, and more truly Goethe has thought. Both have perceived the extreme poverty of literature.

GOD AT CHURCH

At church I saw that beautiful child A.P., and my fine, natural, manly neighbor who bore the bread and wine to the communicants with so clear an eye and excellent face and manners. That was all I saw that looked like God, at church.

TIME TOO PRECIOUS?

Let the clergy beware when the well-disposed scholar begins to say, I cannot go to church, time is too precious.

CHRIST AS BROTHER

The Belief in Christianity that now prevails is the Unbelief of men. They will have Christ for a Lord and not for a Brother. Christ preaches the greatness of man, but we hear only the greatness of Christ.

PREACHER-POET

. . . the preacher should be a poet smit with the love of the harmonies of moral nature.

MESSENGERS FROM GOD

God sends me messengers alway. I am surrounded by messengers of God who show me credentials day by day. Jesus is not a solitary, but still a lovely herald.

SPIRITUAL STATE OF A HOLY SOUL

When I ascend to the spiritual state of a holy soul, enter into the rapture of a Christ, the miracle seems fit drapery enough of such a man and such a thought. When I do not so ascend, I cannot be said to believe the miracle. There it lies, a lump. Any annotator may show the text to be spurious and I shall thank him. . . . It is idle to represent the historical glories of Christianity as we do. There are no Christians now, but two or three or six or ten. There never were at any time but a few. The accepted Christianity of the mob of the churches is now, as always, a caricature of the real. The heart of Christianity is the heart of all philosophy. . . . The miracles, if you please, add proselytes of the thousand and thousand to Christianity, as in other climates other miracles (reputed) do to the Shaster and

Koran and Mass-Book. But converts to the soul of Christianity, sympathisers with the man Jesus, are as rare as lovers of Socrates, and are added by the same means, the reception of beautiful sentiments, never by miracle.

CHARACTER OF JESUS

The fear of degrading the character of Jesus by representing him as a man indicates with sufficient clearness the falsehood of our theology. The inexhaustible soul is insulted by this low, paltering superstition, no more commendable in us than the mythology of other heathens. We would speak the words of Jesus and use his name only, as if we would play the tunes of Handel only, or learn Handel's music, instead of becoming Handels ourselves by expressing the beauty that enamours the Soul through the modulations of the air.

TWO GREAT EMPHASES

I could not help thinking that there are two miracles that distinguish the two sorts of teachers. 1, *Human Life*: 2, *Thought*. Those who remain fast in the first, respect facts supremely; and thought is but a tool for them. Those who dwell in the second, respect principles; and facts and persons and themselves they regard only as slovenly, unperfect manifestations of these.

THE USE OF SOLITUDE

Do not be an unwise churl and rail at society, nor so worldly wise as to condemn solitude. But use them as conditions. Be their master, not their slaves. Make circumstance—all circumstance,—conform to the law of your mind. Be always a king, and not they, and nothing shall hurt you.

To an earnest soul is always solitude. Inspiration makes solitude anywhere.

SPEAK LITTLE OF GOD

Do not speak of God much. After a very little conversation on the highest nature, thought deserts us and we run into formalism.

WORK IN THE WORLD

Read and think. Study now, and now garden. Go alone, then go abroad. Speculate awhile, then work in the world.

SPEAK THE TRUTH

Speak the truth, and the very roots of the grass underground there, move and stir to bear you witness. Speak the truth, and the innocent day loves you and serves you.

BE NOT A SLAVE

Be not the slave of your own past. . . . quit the platform, plunge into the sublime seas, dive deep, and swim far, so shall you come back with self-respect, with new power, with an advanced experience, that shall explain and overlook the old. Trust your emotion.

AUTHENTIC LIFE

Life, authentic life you must have, or you can teach nothing.

PERPETUAL INQUIRY

The wise is not to be preached and not to be flattered out of his position of perpetual inquiry.

DOGMATISM

Nothing is so shallow as dogmatism.

TRUE FAITH

Our test of the true faith is, Does it charm and command the soul?

THE NEW TESTAMENT

Most of the commonplaces spoken in churches every Sunday respecting the Bible and the life of Christ, are grossly superstitious. Would not, for example, would not any person unacquainted with the Bible, always draw from the pulpit the impression that the New Testament unfolded a system? and, in the second place, that the history of the life and teachings of Jesus were greatly more copious than they are? Do let the new generation speak the truth, and let our grandfathers die. Let go, if you please, the old notions about responsibility for the souls of your parishioners, but do feel that Sunday is their only time for thought and do not defraud them of that, as miserably as two men have me today. Our time is worth too much than that we can go to church twice until you have something to announce there.

REVERENCE FOR JESUS

We shun to say that which shocks the religious ear of the people and

to take away titles even of false honor from Jesus. But this fear is an impotency to commend the moral sentiment. For if I can imbibe that wisdom as to utter it well, instantly love and awe take place. The reverence for Jesus is only reverence for this, and if you can carry this home to any man's heart, instantly he feels that all is made good and that God sits once more on the throne. But when I have as clear a sense as now that I am speaking simple truth without any bias, any foreign interest in the matter,—all railing, all unwillingness to hear, all danger of inquiry to the conscience, dwindles and disappears.

HOLY CLERGYMAN

It is very grateful to my feelings to go into a Roman cathedral, yet I look as my countrymen do at the Roman priesthood. It is very grateful to me to go into an English church and hear the liturgy read. Yet nothing would induce me to be the English priest. I find an unpleasant dilemma in this nearer home. I dislike to be a clergyman and refuse to be one. Yet how rich a music would be to me a holy clergyman in my town. It seems to me he cannot be a man, quite and whole; yet how plain is the need of one, and how high, yes, highest, is the function. Here is division of labor that I like not. A man must sacrifice his manhood for the social good. Something is wrong.

SALT FISH SIGN

Henry Thoreau told a good story of Deacon Parkman, who lived in the house he now occupies, and kept a store close by. He hung out a salt fish for a sign, and it hung so long and grew so hard, black and deformed, that the deacon forgot what thing it was, and nobody in town knew, but being examined chemically it proved to be salt fish. But duly every morning the deacon hung it on its peg.

RICH OR POOR

I please myself with the thought that my accidental freedom by means of a permanent income is nowise essential to my habits, that my tastes, my direction of thought is so strong that I should do the same things,—should contrive to spend the best part of my time in the same way as now, rich or poor.

A RELIGIOUS CULTURE

A religious culture to the intellect of men is needed. The intellect has been irreligious these many years, or ages.

FAMED BOOKS

It is always an economy of time to read old and famed books.

DEVIL AND TEXTS

The devil can quote texts. There is one rule that should regulate the appeal, often so indecorous and irrational, to Scripture: You may quote the example of Paul or Jesus to a better sentiment or practice than the one proposed, but never to a worse.

UNDISTURBED FAITH

A believer, a mind whose faith is consciousness, is never disturbed because other persons do not yet see the fact which he sees.

TRUE TEACHER

The aim of a true teacher now would be to bring men back to a trust in God . . . to teach the doctrine of the perpetual revelation.

POETRY OF NEW AGE

Come on, ye angels who are to write with pens of flame the poetry of the new age. The old heathens who have written for us will not budge one step,—neither Plato nor Shakspear—until a natural majesty equal to their own, and purer, and of a high strain, shall appear. Goethe will die hard.

APPEAL TO NUMBERS

Our religion stands on numbers of believers. A very bad sign. Whenever the appeal is made, no matter how indirectly, to numbers,—proclamation is then and there made that religion is not. He that finds God a sweet, enveloping thought to him, never counts his company.

TRY TO BE FREE

If you cannot be free, be as free as you can.

MERELY CONTRADICTED

Let me never fall into the vulgar mistake of dreaming that I am persecuted whenever I am contradicted. . . . I know too well my own

dark spots. Not having myself attained, not satisfied myself, far from a holy obedience,—how can I expect to satisfy others, to command their love? A few sour faces, a few biting paragraphs,—is but a cheap expiation for all these short-comings of mine.

GOD HAS BETTER THINGS

If a man interposes betwixt you and your Maker, himself or some other person or persons, believe him not: God has better things for you.

HARDEST TASK

What is the hardest task in the world? To think.

INFALLIBLE INDEX

The infallible index of true progress is found in the tone the man takes.

JESUS' PREACHING

It is of no use to preach to me *ab extra*. I can do that myself. Jesus preaches always *ab intra*, and so infinitely distinguishes himself from all others.

LIGHT OF TRUTH

Having done so well, having won so much praise by them (theories), and so many opinions, how can he turn his back on them and follow the great light of truth to which these were only porches? Yet must you leave your theory, as Joseph his coat in the hand of the harlot, and flee.

TEST OF RELIGION

The test of a religion or philosophy is the number of things it can explain: so true is it. But the religion of our churches explains neither art nor society nor history, but itself needs explanation.

NO ALLOWANCE FOR YOUTH

I make no allowance for youth in talking with my friends. If a youth or maiden converses with me I forget they are not as old as I am.

CHURCH VISIBLE

I suppose that my desire to retain a church visible grows out of the present state of society, and that, in a right state, every meeting for practical, intellectual, or civic purposes would be predominated

by the sentiment of holiness, and would yield the precise satisfactions I have in view, when I ask more Sabbath than the eternal Sabbath of action.

THE SILENT CHURCH

I like the silent church before the service begins better than any preaching.

A CONFORMIST

A man must consider what a rich realm he abdicates when he becomes a conformist.

POPULAR CHRISTIANITY

Popular Christianity is far below, in its tone of teaching, the poorest moral philosophy that has been originally taught.

GREAT NAMES

The great names cannot stead him; if he have not life himself. Let a man believe in God, and not in names and places and persons.

SPIRITUAL ELEVATION

Isolation you must have, but it must not be mechanical, but spiritual, that is, Elevation.

SURRENDER TO THE DIVINE

I will surrender to the Divine,—to nothing less.

WITH GOD TODAY

You dare not say "I think," "I am," but quote St. Paul, or Jesus, or Bacon, or Locke. Yonder roses make no reference to former roses or to better ones. They exist with God today.*

SPIRITUAL MIRACLES

The miracle is always spiritual, always within the man, affecting his senses from the soul, so that the lover walks in miracles, and the man beside him sees nothing. The believer sees nothing as he ever saw it before; the unbeliever looks at the same facts and reads the old dull story.

NO VISION

This old complaint of the Unitarians, that the Calvinists deny them fellowship and access to the communion table, is a plain confession that their religion is nought, that they have no vision. Whoso has,

never begs allowance; he commands and awes men. Fox and Penn, Swendenborg and Very, never complain of not being admitted, but complain that none come and ask admittance.

HATE OF PREACHING

I hate preaching, whether in pulpits or in teacher's meetings. Preaching is a pledge, and I wish to say what I think and feel today, with the proviso that tomorrow perhaps I shall contradict it all. Freedom boundless I wish. I will not pledge myself not to drink wine, not to drink ink, not to lie, and not to commit adultery, lest I hanker tomorrow to do these very things by reason of my having tied my hands. Besides, man is so poor, he cannot afford to part with any advantages, or bereave himself of the functions even of one hair. I do not like to speak to the Peace Society, if so I am to restrain me in so extreme a privilege as the use of the sword and bullet. For the peace of the man who has forsworn the use of the bullet seems to me not quite peace, but a canting impotence: but with knife and pistol in my hands, if I, from greater bravery and honor, cast them aside; then I know the glory of peace.

POSSIBILITIES OF MAN

The best experience is beggarly when compared with the immense possibilities of man.

WAY OF THE SOUL

. . . the way of the soul into its heaven is not to man, but from man. It leaves every form of life and doctrine that ever existed. It touches no books, or rite, or crutch, or guide, or mediator; it gives itself alone, original, pure, to the Lonely Original and Pure, who, on that condition, inhabits, leads and speaks through it.

THE ETERNAL

It is of no use to say, Quit Jesus and the saints and heroes. But without the saying, which is proud, and so, suicidal, let us turn our eyes to the Vast, the Good, the Eternal.

NEW THINKER

Beware when the great God lets loose a new thinker on this planet.

SEEING CHRISTIANITY

We can never see Christianity from Christendom; but from the

pastures, from a boat in the pond, from the song of a starling, we possibly may.

OUR EXPENSE

Our expense is almost all for conformity. It is for cake that we all run in debt,—not the intellect, not the heart, not beauty, not worship, that costs us so much.

MAN BEHIND THE SENTENCE

It makes a great difference as to the force of any sentence whether there be a man behind it or no.

SELAH AND AMEN

“Faith and Hope”; these words are used in the church as if they were as unmeaning as Selah and Amen.

WHAT YOU ARE

Do not *say* things. What you *are* stands over you the while and thunders so that I cannot hear what you say to the contrary.

AUTHORITY OF IDEAS

The objection to the popular Christianity is a philosophical one. It is in the nature of things that persons can never usurp in our minds the authority of Ideas. . . . Now Christianity goes to invest persons with the rights of Ideas, which is absurd.

WHAT SHALL WE LOVE?

You would have me love you. What shall I love? Your body? The supposition disgusts you. What you have thought and said? Well, whilst you were thinking and saying them, but not now. I see no possibility of loving anything but what now is, and is becoming; your courage, your enterprise, your budding affection, your opening thought, your prayer, I can love—but what else?

THOSE WHO LOVE GOD

You think it is because I have an income which exempts me from your day-labor, that I waste (as you call it) my time in sun-gazing and star-gazing. You do not know me. If my debts, as they threaten, should consume what money I have, I should live just as I do now: I should eat worse food, and wear a coarser coat, and should wander

in a potato patch instead of in the wood,—but it is I, and not my twelve hundred dollars a year, that love God.

HISTORY OF EVERY MAN

The history of Jesus is only the history of every man written large. The names he bestows on Jesus belong to himself,—Mediator, Redeemer, Saviour.

TOO RELIGIOUS

If I were a preacher, I should carry straight to church the remark Lidian made today, that she had been more troubled by piety in her help than with any other fault. The girls that are not pious, she finds kind and sensible, but the church members are scorpions, too religious to do their duties, and full of wrath and horror at her if she does them.

EXTRAORDINARY EXPERIENCE

Every man has had one or two moments of extraordinary experience, has met his soul, has thought of something which he never afterwards forgot, and which revised all his speech, and moulded all his forms of thought.

SYMBOL OF HIGHER THINGS

The Church aerates my good neighbors and serves them as a somewhat stricter and finer ablution than a clean shirt or a bath or a shampooing. The minister is a functionary and the meeting-house a functionary: they are one and, when they have spent all their week in private and selfish action, the Sunday reminds them of a need they have to stand again in social and public and ideal relations beyond neighborhood,—higher than the town-meeting—to their fellow men. . . . Whatsoever liberal aspirations they at any time have, whatsoever spiritual experiences, have looked this way, and the Church is their fact for such things.

BEAUTY OF THE GOOD

Do not waste yourself in rejection; do not bark against the bad, but chant the beauty of the good.

HOW TO ANSWER A BOOK

Let us answer a book of ink with a book of flesh and blood.

RELIGION IN TRADE

Milton describes religion in his time as leaving the tradesman when he goes into his shop to meet him again when he comes out. . . . In so pure a church as the Swedenborgian I cannot help feeling the neglect which leaves holiness out of trade. These omissions damn the church.

MEAN MAN

Whoso does what he thinks mean, is mean.

INSTITUTION SOUNDS HOLLOW

If I go into the churches in these days, I usually find the preacher in proportion to his intelligence to be cunning, so that the whole institution sounds hollow.

UNIVERSAL APPLICATION

Goodness is not good enough, unless it has insight, universal insights, results that are of universal application.

THE SELFISH MAN

The selfish man suffers more from his selfishness than he from whom that selfishness withholds some important benefit.

BEING CRITICISED

No man can be criticised but by a greater than he.

OLD BIBLE

This old Bible, if you pitch it out of the window with a fork, it comes bounce back again.

INFLUENCE OF CHRIST

There is nothing in history to parallel the influence of Jesus Christ.

LOOKING FOR GOD

The thinker looks for God in the direction of the consciousness, the churchman out of it.

FINISH EACH DAY

Finish each day before you begin the next, and interpose a solid wall of sleep between two. This you cannot do without temperance.

WISDOM OF NATURE

Nature will outwit the wisest writer, though it were Plato or Spinoza, and his book will fall into this dead limbo we call literature; else the writer were God, too, and his work another nature.

ALWAYS SUPPOSE GOD

You cannot say *God*, *blood* and *hell* too little. Always suppose God. The Jew named him not.

KNOWLEDGE, WISDOM, VIRTUE

Knowledge is the straight Line; *Wisdom* is the power of the straight line, or the Square; *Virtue* is the power of the Square, or the Solid.

FLUENT FORMS

All forms are fluent, and as the bird alights on the bough and pauses for rest, then plunges into the air again on its way, so the thoughts of God pause but for a moment in any form, but pass into a new form, as if by touching the earth again in burial, to acquire new energy. A wise man is not deceived by the pause: he knows that it is momentary: he already foresees the new departure, and departure after departure, in long series. Dull people think they have traced the matter far enough if they have reached the history of one of these temporary forms, which they describe as fixed and final.

REAL MISCHIEFS

. . . let me give you some real mischiefs: living for show; losing the whole in the particular; indigence of vital power.

WANT OF FAITH

Why should people make such a matter of leaving this church and going into that? They betray so their want of Faith, or spiritual perception. The holy principles discredit and accredit all churches alike. God builds his temple in the heart on the ruins of churches and religions.

GREAT DISCOVERY

What a discovery I made one day, that the more I spent the more I grew, that it was as easy to occupy a large place and do much work as an obscure place to do little.

WE SHALL LIVE

Immortality. 'Tis a higher thing to confide that it is best we should live, then we shall live.

GENUINE POET

Yes, we want a poet, the genuine poet of our time, no parrot, and no child.

PERSONAL RESPONSIBILITY

It will not do to diminish personal responsibility: do not give money and teach the man to expect it. Do not give him a Bible, or a genius, to think for him. Break no springs; make no cripples and paupers.

John Henry Newman

Biographical Note by Alexander Whyte

AVOWEDLY, this is to be an appreciation. It is not to be a biography of Newman. Much less is it to be a criticism or a censure of that great man. This is in no sense to be a controversial enterprise: for which, indeed, I have neither the ability nor the taste. This will be much more of the nature of a valuation and a eulogium, so far as that even is seemly in my mouth toward a man who is so far above me. I live by admiration, hope, and love, and Newman has always inspired me with all these feelings toward himself and toward many of his works. So much so, that I intend this to be more of the nature of an acknowledgment and a tribute than anything else. An acknowledgment, that is, of what I owe of enlargement and enrichment of heart to this great author.

. . . it was the pulpit of St. Mary's that was Newman's true and proper throne. It was from the pulpit of St. Mary's that he began to conquer and to rule the world. I never saw Newman in his pulpit myself, but I have read so much about his appearance in the pulpit that I feel as if I could undertake to let you see and hear him in it. I have open before me, as I compose these lines, what Shairp, and Church, and Mozley, and Froude, and Lockhart, and Oakeley, and the Bishop of Carlisle, and many more have told us about Newman's preaching. Principal Shairp, for one, has a most admirable picture of Newman in the pulpit. He begins by telling us how simple and unostentatious the service in St. Mary's was when Newman was the preacher. "No pomp, no ritualism," are Shairp's words, "nothing but the silver intonation of Newman's magic voice. Newman's delivery had this peculiarity. Each sentence was spoken rapidly, but with great clearness of intonation, and then, at the close of every sentence, there was a pause that lasted for several seconds. Then another rapidly but clearly spoken sentence, followed by another pause, till a wonderful spell took hold of the hearer. The look and

bearing of the preacher were as of one who dwelt apart, and who, though he knew his age well, did not live in his age. From his seclusion of study, and abstinence, and prayer; from habitual dwelling in the unseen, he seemed to come forth that one day of the week to speak to others of the things he had seen and known in secret. As he spake, how the old truths became new! how they came home with a meaning never felt before! The subtlest of truths were dropped out as by the way in a sentence or two of the most transparent Saxon. What delicacy of style, yet what calm power! how gentle yet how strong! how simple yet how suggestive! how homely yet how refined! how penetrating yet how tender-hearted! And the tone of voice in which all this was spoken sounded to you like a fine strain of unearthly music."

I remember vividly the delight I took in an article on Newman's sermons that appeared more than thirty years ago in the Saturday Review. That article gave a voice to what I had long felt about Newman's sermons, but had not the ability myself to utter. And I remember how I brought up not a few numbers of that issue of the Saturday Review, and sent them to friends up and down the country in order that they might share the fine tribute with me. I did not know at that time that Dean Church was the writer of that remarkable appreciation. I used to have the following passage by heart: "Dr. Newman's sermons stand by themselves in modern English literature: it might even be said, in English literature generally. There have been equally great masterpieces of English writing in this form of composition, and there have been preachers whose theological depth, acquaintance with the heart, earnestness, tenderness, and power have not been inferior to his. But the great writers do not touch, pierce, and get hold of minds as Newman does, and those who are famous for the power and the results of their preaching do not write as he does. We have learned to look upon Dr. Newman as one of those who have left their mark very deep on the English language. His English had an ethical element which was almost inseparable from its literary characteristics."

Before leaving St. Mary's, I must give you this very remarkable portrait of Newman, lest you may never have seen it. James Anthony Froude, in an article in Good Words for 1888, says: "My present letter will be given to a single figure. When I entered Oxford John

Henry Newman was beginning to be famous. His appearance was striking. He was above the middle height, slight, and spare. His head was large, his face remarkably like that of Julius Caesar. The forehead, the shape of the ears and nose, were almost the same. I have often thought of the resemblance, and believed that it extended to the temperament. In both there was an original force of character which refused to be moulded by circumstances, which was to make its own way, and become a power in the world; a clearness of intellectual perception, a disdain for conventionalities, a temper imperious and wilful, but always with it a most attaching gentleness, sweetness, singleness of heart and purpose. Newman's mind was world-wide. He was interested in everything which was going on in science, in politics, in literature. Nothing was too large for him, nothing too trivial. He was careless about his personal prospects. He had no ambition to make a career, or to rise to rank and power. Still less had pleasure any seductions for him. His natural temperament was bright and light; his senses, even the commonest, were exceptionally delicate. He could admire enthusiastically any greatness of action and character, however remote the sphere of it from his own."

We would willingly remain with Newman in St. Mary's pulpit to the end, if he would only remain there with us. But we are following out his onward career, and all this time he has been making steady and straight for Rome; so much so, that his Romeward progress can be watched, and measured, and recorded—Dr. Abbott has done it—in almost every one of his St. Mary's sermons. No reader of those sermons who has his eyes open can fail to see Newman's Romeward footprints on every page.

The last forty years of Newman's earthly life were spent within the walls of the Oratory at Birmingham. And, monastery as it was, it was in many respects a charming retreat for a community of scholars and Christian gentlemen. You must not think of Newman and his confraternity as cooped up in narrow cells, never seeing the sun, and never allowed to speak or to look up from the ground. Far from that; for Philip Neri was their patron saint, and not Father Mathew.

His brilliant controversial volumes, and his ceaseless re-writing

and re-arranging of his Anglican works, are all proof enough of the continued activity of his magnificent mind. His Oratory writings alone would make up a noble life's work in themselves, even for a man of the greatest genius, and the greatest industry.

"I cannot see, I cannot speak, I cannot hear, God bless you," was Newman's message to his old friend Mr. Gladstone in November 1888. Newman's delight in men, in books, and in affairs had all his life been intense, and he had a strong desire that his life might be prolonged to its utmost possible span, if it was the will of God. "For myself, now, at the end of a long life, I say from a full heart that God has never failed me, has never disappointed me, has ever turned evil into good for me. When I was young I used to say (and I trust it was not presumptuous to say) that our Lord ever answered my prayers." And his prayer for a long life was answered like all the rest of his prayers. Cardinal Newman died at the Edgbaston Oratory on Monday, 11th August 1890, and was buried at his own little estate of Rednal, under this epitaph written by himself:—

Joannes Henricus Newman
Ex Umbris et Imaginibus
In Veritatem
Requiescat in Pace

The Church of Rome may well be proud of her conquest of Newman, for she never made spoil of a nobler foe. But what Rome gains and holds, she gains and holds not for herself alone. Men like Newman are not to be separated up to any one sect of the Church of Christ. They belong to no one denomination even when they surrender themselves to it. In the adorable providence of God, it may have been permitted and appointed that Newman should pass over into the Roman communion to do a service for God in that communion that no other living man could do. We are not able to follow out such permissions and appointments of God's providence to their ultimate end. It is enough to know that men like Newman are not their own, and that their very errors and mistakes are made to work together for good to themselves, and to many besides themselves.

The true Catholic is the well-read, the open-minded, the hospitable-hearted, the spiritually-exercised Evangelical, as he is called.

He is of no sect. He is of no school. He is of no occasion. He comes of no movement. He belongs to all sects, and all sects belong to him. So far as they have any portion of Divine truth in their keeping, or any evidence of Divine grace in their walk and conversation, they are all his fellow-communicants and his brethren.—1902

Selections from Idea of a University

GREAT MINDS

Great minds need elbow-room, not indeed in the domain of faith, but of thought.

A GREAT AUTHOR

A great author is not one who merely has a *copia verborum*, whether in prose or verse, and can, as it were, turn on at his will any number of splendid phrases and swelling sentences; but he is one who has something to say and knows how to say it.

PROMOTING TRUTH

Error may flourish for a time, but Truth will prevail in the end. The only effect of error ultimately is to promote Truth.

MORAL EARNESTNESS

It is said that, when a man has to cross an abyss by a narrow plank thrown over it, it is his wisdom, not to look at the plank, along which lies his path, but to fix his eyes steadily on the point on the opposite precipice at which the plank ends. It is by gazing at the object which he must reach, and ruling himself by it, that he secures to himself the power of walking to it straight and steadily. The case is the same in moral matters; no one will become really earnest by aiming directly at earnestness; any one may become earnest by meditating on the motives, and by drinking at the sources, of earnestness.

PATIENT AND FORBEARING

He has too much good sense to be affronted at insults, he is too well employed to remember injuries, and too indolent to bear malice. He is patient, forbearing, and resigned, on philosophical principles; he submits to pain, because it is inevitable, to bereavement, because

it is irreparable, and to death, because it is his destiny. If he engages in controversy of any kind, his disciplined intellect preserves him from the blundering discourtesy of better, perhaps, but less educated minds; who, like blunt weapons, tear and hack instead of cutting clean, who mistake the point in argument, waste their strength on trifles, misconceive their adversary, and leave the question more involved than they find it. He may be right or wrong in his opinion, but he is too clear-headed to be unjust; he is as simple as he is forcible, and as brief as he is decisive. Nowhere shall we find greater candour, consideration, indulgence: he throws himself into the minds of his opponents, he accounts for their mistakes. He knows the weakness of human reason as well as its strength, its province and its limits.

If he be an unbeliever, he will be too profound and large-minded to ridicule religion or to act against it; he is too wise to be a dogmatist or fanatic in his infidelity. He respects piety and devotion; he even supports institutions as venerable, beautiful, or useful, to which he does not assent; he honours the ministers of religion, and it contents him to decline its mysteries without assailing or denouncing them. He is a friend of religious toleration, and that, not only because his philosophy has taught him to look on all forms of faith with an impartial eye, but also from the gentleness and effeminacy of feeling, which is the attendant on civilization.

Not that he may not hold a religion too, in his own way, even when he is not a Christian. In that case his religion is one of imagination and sentiment; it is the embodiment of those ideas of the sublime, majestic, and beautiful, without which there can be no large philosophy. Sometimes he acknowledges the being of God, sometimes he invests an unknown principle or quality with the attributes of perfection. And this deduction of his reason, or creation of his fancy, he makes the occasion of such excellent thoughts, and the starting-point of so varied and systematic a teaching, that he even seems like a disciple of Christianity itself.

PURE AND TRUE LITERATURE

Not till the whole human race is made new will its literature be pure and true. If you would in fact have a literature of saints, first of all have a nation of them.

PREACHER'S DUTY

. . . it is the preacher's duty to aim at imparting to others, not any fortuitous, unpremeditated benefit, but some *definite* spiritual good.

DEFINITION OF A GENTLEMAN

It is almost a definition of a gentleman to say he is one who never inflicts pain. This description is both refined and, as far as it goes, accurate. The true gentleman in like manner carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast;—all clashing of opinion, or collision of feeling, all restraint, or suspicion, or gloom, or resentment; his great concern being to make every one at their ease and at home. He has his eyes on all his company; he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd; he can recollect to whom he is speaking; he guards against unseasonable allusions, or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favours while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort, he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out.

Selections from Historical Sketches

PREACHING WISDOM

We have sermons in stones, and books in the running brooks; works, larger and more comprehensive than those which have gained for ancients an immortality, issue forth every morning, and are projected onwards to the ends of the earth at the rate of hundreds of miles a day. Our seats are strewn, our pavements are powdered, with swarms of little tracts; and the very bricks of our city walls preach wisdom, by informing us by their placards where we can at once cheaply purchase it.

DEVOTION TO ONE IDEA

Great things are done by devotion to one idea; there is one class of

geniuses, who would never be what they are, could they grasp a second. The calm philosophical mind, which contemplates parts without denying the whole, and the whole without confusing the parts, is notoriously indisposed to action; whereas single and simple views arrest the mind, and hurry it on to carry them out.

GOING TO THE SOURCES

When I read St. Augustine or St. Basil, I hold converse with a beautiful grace-illuminated soul, looking out into this world of sense, and leavening it with itself; when I read a professed life of him, I am wandering in a labyrinth of which I cannot find the centre and heart, and am but conducted out of doors again when I do my best to penetrate within.

NOBLE SPIRIT

Chrysostom was bowed with infirmities of body; he was often ill; he was thin and wizened; cold was a misery to him; heat affected his head; he scarcely dared touch wine; he was obliged to use the bath; obliged to take exercise, or rather to be continually on the move. Whether from a nervous or febrile complexion, he was warm in temper; or at least, at certain times, his emotion struggled hard with his reason. But he had that noble spirit which complains as little as possible, which makes the best of things; which soon recovers its equanimity, and hopes on in circumstances when others sink down in despair.

FACTORS OF STRENGTH

In this world no one rules by mere love; if you are but amiable, you are no hero, to be powerful, you must be strong, and to have dominion you must have a genius for organizing.

FOUNTAINS OF WISDOM

Till we have discovered some intellectual daguerreotype, which takes off the course of thought, and the form, lineaments, and features of truth, as completely and minutely as the optical instrument reproduces the sensible object, we must come to the teachers of wisdom to learn wisdom, we must repair to the fountain and drink there. Portions of it may go from thence to the ends of the earth by means of books; but the fulness is in one place alone. It is in

such assemblages and congregations of intellect that books themselves, the masterpieces of human genius, are written, or at least originated.

Selections from Discussions and Arguments

EDUCATING THE MASSES

The problem for statesmen of this age is how to educate the masses, and literature and science cannot give the solution.

SCIENCE AND TRUTH

Science gives us the grounds or premises from which religious truths are to be inferred; but it does not set about inferring them, much less does it reach the inference;—that is not its province.

REACHING THE HEART

The heart is commonly reached, not through the reason, but through the imagination, by means of direct impressions, by the testimony of facts and events, by history, by description. Persons influence us, voices melt us, looks subdue us, deeds inflame us.

RELIGION OF INFERENCES

Life is not long enough for a religion of inferences; we shall never have done beginning, if we determine to begin with proof. We shall ever be laying our foundations; we shall turn theology into evidences, and divines into textuaries. . . . Life is for action. If we insist on proofs for everything, we shall never come to action: to act you must assume, and that assumption is faith.

HEAVENLY SOURCE

In morals, as in physics, the stream cannot rise higher than its source. Christianity raises men from earth, for it comes from heaven; but human morality creeps, struts, or frets upon the earth's level, without wings to rise.

POLITICAL INSTITUTIONS

Those political institutions are the best which subtract as little as possible from a people's natural independence as the price of their protection.

ENGLAND

England, surely, is the paradise of little men, and the purgatory of great ones.

Selections from Difficulties with Anglicans

PROCESS OF REVOLUTION

History is at this day undergoing a process of revolution. . . . Were Christianity a mere work of man, it, too, might turn out something different from what it has hitherto been considered; its history might require rewriting, as the history of Rome, or of the earth's strata, or of languages, or of chemical action.

ILLUMINATION OF FAITH

Faith is illuminative, not operative; it does not force obedience, though it increases responsibility; it heightens guilt, it does not prevent sin; the will is the source of action.

CHURCH AND STATE

The great principles of the State are those of the Church, and, if the State would but keep within its own province, it would find the Church its truest ally and best benefactor. She upholds obedience to the magistrate; she recognises his office as from God; she is the preacher of peace, the sanction of law, the first element of order, and the safeguard of morality, and that without possible vacillation or failure; she may be fully trusted; she is a sure friend, for she is indefectible and undying.

WORK OF THE CHURCH

The Church aims, not at making a show, but at doing a work. She regards this world, and all that is in it, as a mere shadow, as dust and ashes, compared with the value of one single soul.

RIGHTS AND DUTIES OF CONSCIENCE

Conscience has rights because it has duties; but in this age, with a large portion of the public, it is the very right and freedom of conscience to dispense with conscience, to ignore a Lawgiver and Judge, to be independent of unseen obligations. It becomes a license to take up any or no religion, to take up this or that and let it go again, to

go to church, to go to chapel, to boast of being above all religions and to be an impartial critic of each of them. Conscience is a stern monitor, but in this century it has been superseded by a counterfeit, which the eighteen centuries prior to it never heard of, and could not have mistaken for it, if they had. It is the right of self-will.

Selections from Apologia Pro Vita Sua

SETTLED RELIGIOUS MIND

From the time that I became a Catholic, of course I have no further history of my religious opinions to narrate. In saying this, I do not mean to say that my mind has been idle, or that I have given up thinking on theological subjects; but that I have had no changes to record, and have had no anxiety of heart whatever. I have been in perfect peace and contentment. I have never had one doubt. I was not conscious to myself, on my conversion, of any difference of thought or of temper from what I had before. I was not conscious of firmer faith in the fundamental truths of revelation, or of more self-command; I had not more fervour, but it was like coming into port after a rough sea; and my happiness on that score remains to this day without interruption.

KNOWLEDGE OF GOD

I was brought up from a child to take great delight in reading the Bible; but I had no formed religious convictions till I was fifteen. Of course I had perfect knowledge of my catechism.

A GREAT CHANGE

When I was fifteen (in the autumn of 1816) a great change of thought took place in me. I fell under the influences of a definite creed, and received into my intellect impressions of dogma, which, through God's mercy, have never been effaced or obscured.

A SINGLE LIFE

I am obliged to mention, though I do it with great reluctance, another deep imagination, which at this time, the autumn of 1816, took possession of me—there can be no mistake about the fact;—viz. that it was the will of God that I should lead a single life. This

anticipation, which has held its ground almost continuously ever since—with the break of a month now and a month then, up to 1829, and, after that date, without any break at all—was more or less connected in my mind, with the notion that my calling in life would require such a sacrifice as celibacy involved; as, for instance, missionary work among the heathen, to which I had a great drawing for some years. It also strengthened my feeling of separation from the visible world.

UNSPEAKABLE DISTRESS

Starting then with the being of a God, I look out of myself into the world of men, and there see a sight which fills me with unspeakable distress. The world seems simply to give the lie to that great truth, of which my whole being is so full, and the effect upon me, is, in consequence, as a matter of necessity, as confusing as if it denied that I am in existence myself. If I looked into a mirror, and did not see my face, I should have the sort of feeling which actually comes upon me, when I look into this living busy world, and see no reflexion of its Creator. This is, to me, one of the great difficulties of this absolute primary truth, to which I referred just now. Were it not for this voice, speaking so clearly in my conscience and my heart, I should be an atheist, or a pantheist, or a polytheist when I looked into the world.

ORIGINAL SIN

What shall be said to this heart-piercing, reason-bewildering fact? I can only answer, that either there is no Creator, or this living society of men is in a true sense discarded from His presence. Did I see a boy of good make and mind, with the tokens on him of a refined nature, cast upon the world without provision, unable to say whence he came, his birthplace or his family connections, I should conclude that there was some mystery connected with his history, and that he was one, of whom, from one cause or other, his parents were ashamed. Thus only should I be able to account for the contrast between the promise and condition of his being. And so I argue about the world;—if there be a God, *since* there is a God, the human race is implicated in some terrible aboriginal calamity. It is out of joint with the purposes of its Creator. This is a fact, a fact

as true as the fact of its existence; and thus the doctrine of what is theologically called original sin becomes to me almost as certain as that the world exists, and as the existence of God.

SIMPLE UNBELIEF

I know that even the unaided reason, when correctly exercised, leads to be belief in God, in the immortality of the soul, and in a future retribution; but I am considering it actually and historically; and in this point of view, I do not think I am wrong in saying that its tendency is towards a simple unbelief in matters of religion. No truth, however sacred, can stand against it, in the long run; and hence it is that in the pagan world, when our Lord came, the last traces of the religious knowledge of former times were all but disappearing from those portions of the world in which the intellect had been active and had had a career.

BORN AGAIN

. . . your whole nature must be re-born, your passions, and your affections, and your aims, and your conscience, and your will, must all be bathed in a new element, and reconsecrated to your Maker, and, the last not the least, your intellect.

Selections from Oxford University Sermons

WHAT OUR HEARTS TELL US

All is dreary till we believe—what our hearts tell us—that we are subjects of God's governance; nothing is dreary, all inspires hope and trust, directly we understand that we are under His hand, and that whatever comes to us is from Him as a method of discipline and guidance. What is it to us whether the knowledge He gives us be greater or less, if it be He who gives it? What is it to us whether it be exact or vague, if He bids us trust it? What have we to care whether we are or are not given to divide substance from shadow, if He is training us heavenwards by means of either?

SUPERFLUOUS CONTROVERSY

Half the controversies in the world are verbal ones; and could they be brought to a plain issue, they would be brought to a prompt termination. When men understand each other's meaning, they see, for the most part, that controversy is either superfluous or hopeless.

HELD IN POPULAR ESTIMATION

The men commonly held in popular estimation are greatest at a distance; they become small as they are approached.

WITHIN CHRISTIANITY

No truth can really exist external to Christianity.

OUR IMAGINATION

The world overcomes us, not merely by appealing to our reason, or by exciting our passions, but by imposing on our imagination.

SAFEGUARD OF FAITH

The safeguard of Faith is a right state of heart.

ARGUMENT AND TORTURE

It is as absurd to argue men, as to torture them, into believing.

MEANING OF COURAGE

Courage does not consist in calculation, but in fighting against chances.

FAITH AND LOVE

As far as, and wherever Love is wanting, so far, and there, Faith runs into excess or is perverted.

LIVING IDEAS OF SACRED THINGS

Knowledge is the possession of those living ideas of sacred things, from which alone change of heart or conduct can proceed.

ETERNAL TRUTH

Eternal truth, though at times it degenerates into superstition, is far better than that cold, sceptical, critical tone of mind, which has no inward sense of an over-ruling, ever-present Providence, no desire to approach its God, but sits at home waiting for the fearful clearness of His visible coming, whom it might seek and find in due measure amid the twilight of the present world.

Selections from Sermons on Subjects of the Day

USING SCRIPTURE

Scripture is a refuge in any trouble; only let us be on our guard

against seeming to use it further than is fitting, or doing more than sheltering ourselves under its shadow. Let us use it according to our measure. It is far higher and wider than our need; and its language veils our feelings while it gives expression to them. It is sacred and heavenly; and it restrains and purifies, while it sanctions them.

MASTER OR SLAVE

You must either conquer the world or the world will conquer you. You must be either master or slave.

HELP FROM GOD

May He, as of old, choose "the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty!" May He support us all the day long, till the shades lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done! Then in His mercy may He give us a safe lodging, and a holy rest, and peace at the last!

Selections from Discourses to Mixed Congregations

FLAME OF LOVE

The flame of love will not be bright unless the substance which feeds it be pure and unadulterate, and the most dazzling purity is but as iciness and desolation unless it draws its life from fervent love.

LOSS AND GAIN

The misery for me, which would have been, had I not followed on, had I hung back [from Catholicism] when Christ called! Oh, the utter confusion of mind, the wreck of faith and opinion, the blackness and void, the dreary scepticism, the hopelessness which would have been my lot, the pledge of the outer darkness to come, had I been afraid to follow Him! I have lost friends, I have lost the world, but I have gained Him, who gives in Himself houses and brethren and sisters and mothers and children and lands a hundred-fold; I have lost the perishable, and gained the Infinite; I have lost time, and I have gained eternity.

Selections from Sermons on Various Occasions

NAME THAT LIVES

There is just one Name in the whole world that lives; it is the Name of One who passed His years in obscurity, and who died a malefactor's death. Eighteen hundred years have gone by since that time, but still It has Its hold upon the human mind. It has possessed the world, and It maintains possession. Amid the most various nations, under the most diversified circumstances, in the most cultivated, in the rudest races and intellects, in all classes of society, the Owner of that great Name reigns. High and low, rich and poor, acknowledge Him. Millions of souls are conversing with Him, are venturing at His word, are looking for His presence. Palaces sumptuous, innumerable, are raised to His honour; His image, in its deepest humiliations, is triumphantly displayed in the proud city, in the open country, at the corners of streets, on the tops of mountains. It sanctifies the ancestral hall, the closet, and the bedchamber; it is the subject for the exercise of the highest genius in the imitative arts. It is worn next the heart in life; it is held before the failing eyes in death. Here, then, is One Who is not a mere name; He is no empty fiction; He is a substance, He is dead and gone, but still He lives—as the living, energetic thought of successive generations, and as the awful motive power of a thousand great events.

GOD'S WAY

It is not God's way that great blessings should descend without the sacrifice first of great sufferings. If the truth is to be spread to any wide extent among the people, how can we dream, how can we hope, that trial and trouble shall not accompany its going forth?

GUIDE OF THE SOUL

What is the main guide of the soul, given to the whole race of Adam, outside the true fold of Christ as well as within it, given from the first dawn of reason, given to it in spite of that grievous penalty of ignorance which is one of the chief miseries of our fallen state? It is the light of conscience, "the true Light."

Selections from Parochial and Plain Sermons

THE CHRISTIAN'S PEACE

The Christian has a deep, silent, hidden peace, which the world sees not—like some well in a retired and shady place, difficult of access. He is the greater part of his time by himself, and when he is in solitude, that is his real state. What he is when left to himself and to his God, that is his true life. He can bear himself; he can (as it were) joy in himself, for it is the grace of God within him, it is the presence of the Eternal Comforter, in which he joys. He can bear, he finds it pleasant, to be with himself at all times—"never less alone than when alone." He can lay his head on his pillow at night, and own in God's sight, with overflowing heart, that he wants nothing,—that he "is full and abounds,"—that God has been all things to him, and that nothing is not his which God could give him. Many hard things may be said of the Christian, and may be done against him, but he has a secret preservative or charm, and minds them not.

GOD'S PRESENCE WITHIN

A true Christian may be almost defined as one who has a ruling sense of God's presence within him.

MORE THAN SENTIMENT

Beware lest your religion be one of sentiment merely, not of practice. . . . Many a man likes to be religious in graceful language; he lovès religious tales and hymns, yet is never the better Christian for all this.

SELF-SURRENDER

Make me what *Thou* wouldst have me; I bargain for nothing; I make no terms; I seek for no previous information whither *Thou* art taking me; I will be what *Thou* wilt make me, and all that *Thou* will make me. I say not, I will follow Thee whithersoever *Thou* goest, for I am weak; but I give myself to Thee, to lead me any-whither.

A BOND OF UNION

No one really loves another who does not feel a certain reverence towards him. When friends transgress this sobriety of affection,

they may indeed continue associates for a time, but they have broken the bond of union. It is a mutual respect which makes friendship lasting.

THE INDIVIDUAL

God beholds thee individually, whoever thou art. He "calls thee by thy name." He sees thee, and understands thee, as He made thee. He knows what is in thee, all thy own peculiar feelings and thoughts, thy dispositions and likings, thy strength and thy weakness. He views thee in thy day of rejoicing, and thy day of sorrow. He sympathises in thy hopes and thy temptations. He interests Himself in all thy anxieties and remembrances, all the risings and fallings of thy spirit. He has numbered the very hairs of thy head and the cubits of thy stature. He compasses thee round and bears thee in His arms. . . . He looks tenderly upon thy hands and thy feet; He hears thy voice, the beating of thy heart, and thy very breathing. Thou dost not love thyself better than He loves thee. Thou canst not shrink from pain more than He dislikes thy bearing it. Thou art chosen to be His, even above thy fellows who dwell in the East and South. What a thought is this—a thought almost too great for our faith!

Selections from Various Writings

ACT OF SELF-DENIAL

One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves.

FULL JOY

"These things write we unto you, that your joy may be full." What is fulness of joy but *peace*? Joy is tumultuous only when it is not full; but peace is the privilege of those who are "filled with the knowledge of the glory of the Lord, as the waters cover the sea." "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." It is peace, springing from trust and innocence, and then overflowing in love towards all around him.

BE NOT AFRAID

Whatever troubles come on you, of mind, body, or estate, from

within or from without, from chance or from intent, from friends or foes—whatever your trouble be, though you be lonely, O children of a heavenly Father, be not afraid!

THE CROSS OF CHRIST

To take up the cross of Christ is no great action done once for all; it consists in the continual practice of small duties which are distasteful to us.

HEALING FROM TROUBLED WATERS

Learn to be as the angel, who could descend among the miseries of Bethesda without losing his heavenly purity or his perfect happiness. Gain healing from troubled waters. Make up your mind to the prospect of sustaining a certain measure of pain and trouble in your passage through life. By the blessing of God this will prepare you for it; it will make you thoughtful and resigned without interfering with your cheerfulness.

READING THE GOSPELS

Reading, as we do, the Gospels from our youth up, we are in danger of becoming so familiar with them as to be dead to their force, and to view them as mere history.—*Grammar of Assent*

ABSOLUTE PROOF

Absolute proof can never be furnished to us by the logic of words, for as certitude is of the mind, so is the act of inference which leads to it. Every one who reasons is his own centre.—*Grammar of Assent*

BIGOTRY

Bigotry is the infliction of our own unproved First Principles on others, and the treating others with scorn or hatred for not accepting them. It is not bigotry to despise intemperance; it is not bigotry to hate injustice or cruelty; but whatever is local, or national, or sectional, or personal, or novel, and nothing more, to make that the standard of judging all existing opinions, without an attempt at proving it to be of authority, is mere ridiculous bigotry.—*Present Position of Catholics*

THE MASS

To me nothing is so consoling, so piercing, so thrilling, so over-

coming, as the Mass. It is not a mere form of words—it is a great action, the greatest action that can be on earth. It is, not the invocation merely, but, if I dare use the word, the evocation of the Eternal.—*Loss and Gain*

CONSCIENCE

Conscience is not a long-sighted selfishness, nor a desire to be consistent with oneself; but it is a messenger from Him, who, both in nature and in grace, speaks to us behind a veil, and teaches and rules us by His representatives. Conscience is the aboriginal vicar of Christ, a prophet in its informations, a monarch in its peremptoriness, a priest in its blessings and anathemas; and even though the eternal priesthood throughout the Church could cease to be, in it the sacerdotal principle would remain, and would have a sway.—*Letter to the Duke of Norfolk*

STRENGTH OF THE CHRISTIAN

O wisdom of the world! and strength of the world! What are you when matched beside the foolishness and the weakness of the Christian? You are great in resources, manifold in methods, hopeful in prospects; but one thing you have not,—and that is peace. You are always tumultuous, restless, apprehensive. You have nothing you can rely upon. You have no rock under your feet. But the humblest, feeblest Christian has that which is impossible to you.—*Callista*

LEAD KINDLY LIGHT

Lead, kindly Light, amid the encircling gloom,
 Lead thou me on.
 The night is dark, and I am far from home,—
 Lead thou me on.
 Keep thou my feet; I do not ask to see
 The distant scene,—one step enough for me.

I was not ever thus, nor prayed that thou
 Shouldst lead me on;
 I loved to choose and see my path; but now
 Lead thou me on.
 I loved the garish day, and, spite of fears,
 Pride ruled my will; remember not past years.

The Christian Reader

So long thy power hath blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile
Which I have loved long since, and lost awhile.

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Phillips Brooks

Biographical Note by Julius H. Ward

PHILLIPS BROOKS never spoke on public occasions without saying something notable. His Lenten addresses at Trinity Church were so good that people hung upon his lips for the simplest word that he uttered. When he went to New York to give addresses in the venerable old Trinity Church at the head of Wall Street, it seemed as if the whole financial world was eager to crowd into that ancient edifice and hear of its duties and have pointed out its way to the kingdom of heaven by this greatest of modern evangelists.

Phillips Brooks had the rare faculty of never speaking nonsense: he never gushed in religion; he always respected the inborn nobility of men and addressed himself to a sinner as if he were a child of God. This accounts for the almost perfect accord which was at once established between himself and his hearers. He did not deal out to them the terrors of the Lord, but he drew them by the silken cords of love to see some phase of the great Father that had escaped their notice, and he left them nearer to the kingdom of God than they were before.

He was not simply a great preacher, but a master of the oratory of the heart. It was possible sometimes to say that his method was not logical, and that the intellectual appeal could have been improved, but no one could listen to him for five minutes without feeling that this man had a message from God, and that he was trying to bring men nearer to the Christ whom he loved and served. The greatness of his preaching lay in its complete separation from his own personality. This may seem a paradox; but when one considers his addresses and analyzes them to see what the method was and what part Phillips Brooks had in it, he is surprised to find that the same things might have been said by any one else, if he knew how to present them with equal grace and truth.

Phillips Brooks was at his best often in his more familiar talks,

in his confirmation addresses to his own people, in his conferences with young men, in his Lenten addresses to his own people, and especially in his short sermons at the Noon-Lent service in St. Paul's Church. For several years he was always on the list of special preachers at this service, and for the last two years the ancient edifice has been crowded to overflowing during the days that he spoke. His addresses were listened to eagerly by the brainy men of State Street, the merchants and the lawyers of the city, and by the devout women of the Back Bay, and by the poor and plain men who found a sitting at the noon hour in St. Paul's Church in order to see how beautiful life was as Bishop Brooks was able to set it forth in the Christian light. He knew how to touch all the keys of the human heart, and yet he touched them like a man of genius whose spirit had been consecrated to Jesus Christ. No one could equal him in these appeals and presentations of truth; they were his own fashionings of the Gospel. He had the natural way of putting things, the habit of the orator and the preacher who moulds language and thoughts as the potter does his clay.

When I once ventured to say to Emerson what his poetry had done for me, he instantly replied, as I sat by his plain table in that memorable study where he wrote his "Essays," "I am not a poet; I have not the lyrical faculty; I can only speak imperfectly in plain prose." I believe that I am the only person who ever interviewed Phillips Brooks with his own consent, but I never dared to ask him how he made his sermons. One of his manuscript sermons he kindly loaned to me, and I studied it more faithfully than any boy ever learned his lesson in Greek. It was a sermon printed by his permission in the Andover Review for May, 1892, and which let one into the very heart of his intellectual and religious life. I found that it had been used on three several occasions, and that it expressed his theological creed more completely than anything he had ever said before. When I remarked to him, as a reason for asking the loan of this manuscript for a special purpose, that it expressed in a nutshell his intellectual and religious position, he assented to my statement, but, though he gave me the opportunity to ask any number of questions in the privacy of this interview, which was to enable me to write correctly of him, I could not bring myself to touch upon any of the reserves of a great soul.

And yet he gave me in the confidence of this interview more than I asked for, more than I deserved to receive, and I felt after the talk was ended, which was simply to enable me to speak the truth about him, that I had seen deeper into this man's inmost life than I had ever seen into the springs of motive in any other man whom I had been permitted to know. That November day when I sat alone with him in his study, and he allowed me to ask him close personal questions, was a red-letter day in my life, and it revealed to me things about him that I had not understood before. Bishop Clark says that he was one of the most transparent men he ever knew, and I found him in this conversation as simple as a child in telling me more about himself than I had any right to ask for.

The week before he died, I met him at the Diocesan House and received from him the kindest possible words about a little book of mine, recently published, but he said that I might have been kinder to the Low Churchmen of sixty or seventy years ago than I had allowed myself to be, and when I asked him if I might send a copy of the book to him, his reply was so overwhelmingly gracious that I felt it to be an honor to myself to have this privilege. Alas! this was the last word that I ever had with him. We shook hands, and his beaming smile was the last gleam of that wonderful face that I was to have in this life. He was the noblest and manliest person, with the largest heart, the largest charity, and the most comprehensive spirit that I have ever known.—1893

Selections from The Law of Growth and Other Sermons

GOD'S CARE FOR THE INDIVIDUAL

Give free and bold play to those instincts of the heart which believe that the Creator must care for the creatures He has made, and that the only real effective care for them must be that which takes each of them into His love, and knowing it separately surrounds it with His separate sympathy. There is not one life which the Life-giver ever loses out of His sight; not one which sins so that He casts it away; not one which is not so near to Him that whatever touches it touches Him with sorrow or with joy.

SERVICE

The purpose and result of freedom is service.

CHARACTER OF GOD'S FREEDOM

God frees our souls, not from service, not from duty, but into service and into duty, and he who mistakes the purpose of his freedom mistakes the character of his freedom. He who thinks that he is being released from the work, and not set free in order that he may accomplish that work, mistakes the condition into which his soul is invited to enter.

GREAT MANIFESTATION

When I turn to Jesus and think of Him as the manifestation of His own Christianity—and if men would only look at the life of Jesus to see what Christianity is, and not at the life of the poor representatives of Jesus whom they see around them, there would be so much more clearness, they would be rid of so many difficulties and doubts. When I look at the life of Jesus I see that the purpose of consecration, of emancipation, is service of His fellowmen. I cannot think for a moment of Jesus as doing that which so many religious people think they are doing when they serve Christ, when they give their lives to Him. I cannot think of Him as simply saving His own soul, living His own life, and completing His own nature in the sight of God.

SORROW'S PART

If duty brings sorrow, let it bring sorrow. It did bring sorrow to the Christ, because it was impossible for a man to serve the absolute righteousness in this world and not to sorrow.

BEST WAY TO HELP

You can help your fellow-men, you must help your fellow-men; but the only way you can help them is by being the noblest and the best man that it is possible for you to be.

CHRISTIAN MANHOOD

It is for us, in whom the Christian Church is at this moment partially embodied, to declare that Christianity, that the Christian faith, the Christian manhood, can do that for the world which the world needs. You say, "What can I do?" You can furnish one Chris-

tian life. You can furnish a life so faithful to every duty, so ready for every service, so determined not to commit every sin, that the great Christian Church shall be the stronger for your living in it, and the problem of the world be answered, and a certain great peace come into this poor, perplexed phase of our humanity as it sees that new revelation of what Christianity is.

GREAT POWER OF GOD

No man dares to condemn the Christian faith to-day, because the Christian faith has not been tried. Not until men get rid of the thought that it is a poor machine, an expedient for saving them from suffering and pain, not until they get the grand idea of it as the great power of God present in and through the lives of men, not until then does Christianity enter upon its true trial and become ready to show what it can do.

NOT AS A LUXURY

You have got to learn that Christianity comes to us not simply as a luxury but as a force, and no man who values Christianity simply as a luxury which he possesses really gets the Christianity which he tries to value. Only when Christianity is a force, only when I seek independence of men in serving men, do I cease to be a slave to their whims.

OPPORTUNITY TO THINK

Let us always remember that free thought means the opportunity to think, and not the opportunity not to think.

USING FREEDOM

Simply to have attained freedom and not to use freedom for its true purpose, not to live within the world of freedom according to the life which is given to us there—that is to do dishonor to the freedom, to disown the purpose for which the freedom has been given to us.

WHAT IS THE CHRISTIAN RELIGION?

What is the Christian religion? It is the simple following of the divine person, Jesus Christ, who, entering into our humanity, has made evident two things—the love of God for that humanity, and the power of that humanity to answer to the love of God. The one

thing that the eye of the Christian sees and never can lose is that majestic, simple figure, great in its simplicity, in its innocence, in its purity and in its unworldliness, that walked once on this earth and that walks forever through the lives of men, showing Himself to human kind, manifest in human kind. The power to receive it, the divine life wakened in every child of man by the divine life manifested in Jesus Christ. That is the great Christian faith, and the man becomes a Christian in his belief when he assures himself that that manifestation of the divine life has been made and is perpetually being made, and he answers to that appeal of the Christ. He manifests his belief in action when he gives himself to the education and the guiding of that Christ, that in him there may be awakened the life of divinity, which is his true human life.

DIVINE LIFE

Only when a man tries to live the divine life can the divine Christ manifest Himself to him. Therefore, the true way for you to find Christ is not to go groping in a thousand books. It is not for you to try evidences about a thousand things that people have believed of Him, but it is for you to undertake so great a life, so devoted a life, so pure a life, so serviceable a life, that you cannot do it except by Christ, and then see whether Christ helps you. See whether there comes to you the certainty that you are a child of God, and, the manifestation of the child of God becomes the most credible, the most certain thing to you in all of history.

A NOBLE DEED

Faith enters in through the soul that does a noble deed, and in the coming in of that faith the higher deed becomes possible to him.

WITH THE SINNER

God is not merely in the sunshine; God is in the cavern of the man's sin. God is with the sinner wherever he can be.

FULFILLMENT OF LIFE

Life is the thing we seek, and man finds it in the fulfilment of his life by Jesus Christ.

EXPRESSED IN EVERY ACTION

You have got to know that religion, the service of Christ, is not

something to be taken in in addition to your life; it is your life. It is not a ribbon that you shall tie in your hat, and go down the street declaring yourself that you have accepted something in addition to the life which your fellow-men are living. It is something which, taken into your heart, shall glow in every action.

CHURCH OF CHRIST

Come into the Church of Jesus Christ. There is no other body on the face of the earth that represents what she represents—the noble destiny of the human soul, the great capacity of human faith, the inexhaustible and unutterable love of God, the Christ, who stands to manifest them all.

FUTURE

The future belongs to Jesus Christ.

REGENERATED AND SAVED

I want to live such a life that, if all men in the world were living it, this world would be regenerated and saved.

BOOK OF LIBERTY

Have you often thought of how the whole Bible is a Book of Liberty, of how it rings with liberty from beginning to end, of how the great men are the men of liberty, of how the Old Testament, the great picture which forever shines, is the emancipator, leading forth out of imprisonment the people of God, who were to do the great work of God in the very much larger and freer life in which they were to live? The prophet, the psalmist, are ever preaching and singing about liberty, the enfranchisement of the life of man, that man was not imprisoned in order to fulfil himself, but shall open his life, and every new progress shall be into a new region of existence which he had not touched as yet.

CHRIST AND LIBERTY

Christ is the embodiment of human liberty. In His own personal life and in everything that He did and said, He was forever uttering the great gospel that man, in order to become his completest, must become his freest, that what a man did when he entered into a new life was to open a new region in which new powers were to find their exercise, in which he was to be able to be and to do things which he could not be and do in more restricted life. It is the ac-

ceptance of that idea, it seems to me, that makes us true disciples of Christ and of that great gospel, and that transfigures everything.

NEW TRUTH

To believe a new truth, if it be really truth and we really believe it, is to have entered into a new region, in which our life shall find a new expansion and a new youth.

CAPACITY OF FAITH

The more a man believes, the more liberally he exercises his capacity of faith, the more he sends forth his intelligence into the mysteries of God, the more he understands those things which God chooses to reveal to his creatures, the more liberally he believes. Let yourselves never think that you grow liberal in faith by believing less; always be sure that the true liberality of faith can only come by believing more.

FRESH, FREE RELIGION

Let us always feel that to accept a new belief is not to build a wall beyond which we cannot pass, but is to open the door to a great fresh, free region, in which our souls are to live.

CHRISTIAN?

What is the Christian? Everywhere the man who, so far as he comprehends Jesus Christ, so far as he can get any knowledge of Him, is His servant, the man who makes Christ a teacher of his intelligence and the guide of his soul, the man who obeys Christ as far as he has been able to understand Him.

JESUS THE JUDGE

I would know any man as a Christian, rejoice to know any man as a Christian, whom Jesus would recognize as a Christian, and Jesus Christ, I am sure, in those old days recognized His followers even if they came after Him with the blindest sight, with the most imperfect recognition and acknowledgment of what He was and of what He could do.

WONDER OF CHRIST'S LIFE

The wonder of the life of Jesus is this—and you will find it so and you have found it so if you have ever taken your New Testament

and tried to make it the rule of your daily life—that there is not a single action that you are called upon to do of which you need be, of which you will be, in any serious doubt for ten minutes as to what Jesus Christ, if He were here, Jesus Christ being here, would have you do under those circumstances and with the material upon which you are called to act.

JUDGMENT DAY

. . . the judgment day that is here now is Christ; the judgment day that is right close to your life and rebukes you, if you will let Him rebuke you every time you sin, the judgment day that is here and praises you and bids you be of good courage, when you do a thing that men disown and despise, is Christ. Therefore, it is no figure of speech, it is no mere ecstasy of the imagination of the preacher, when we say that in the midst of these streets of ours, more real than the men that walk in them, more real than the sidewalks that are under our feet, and the buildings that tower over us, there walks an unseen presence. . . . There is the unseen presence in the midst of our life, and he who will feel it may feel it, and that unseen presence speaks to him continually.

THE CHRIST WHO IS

The Christ who is in the past is not our Christ unless His power holds forth, the power of His spirit, which is the whole knowledge of the life in which we live. We think of the Christ of the future, for whom all the world is waiting. He will never enter unto us and lead us unless we know that He is here and now.

RELIGION AS A REAL THING

It does seem to me sometimes that if men would only take religion as a real and present thing, and if, instead of worshipping it in the past and expecting it with fear and dread and vain hope in the future, it could be a real thing with them here and now, something in which they are to live, not to which they are to flee in moments of doubt, not of which they should make rescue, but in which they should do all their work and live, then religion would be to the soul of man so that it could not be cast aside, so that they must enter into it and take it into themselves and make it their own.

THE ONLY CHRIST

There is no Christ except the present Christ for every man, unto whom all the power of the historic Christ is always appearing, and who is great with all the sweet solemnity that comes from the knowledge of what in the future He is to be to the world and to the soul.

OUTGROWING DOGMAS

Men out-grow many dogmas which they hold.

LIVING WITHOUT PRAYER

If man is man and God is God, to live without prayer is not merely an awful thing: it is an infinitely foolish thing.

THE ONLY TRUE LIFE

. . . the Christian life is the only true human life, and the man who becomes thoroughly a Christian sets his face toward the fulfilment of his humanity, and so for the first time truly is a man.

DESTINY OF CHARACTER

The more we see of events, the less we come to believe in any fate or destiny except the destiny of character.

LINCOLN'S CHARACTER

It is the great boon of such characters as Mr. Lincoln's, that they reunite what God has joined together and man has put asunder. In him was vindicated the greatness of real goodness and the goodness of real greatness. The twain were one flesh. Not one of all the multitudes who stood and looked up to him for direction with such a loving and implicit trust can tell you to-day whether the wise judgments that he gave came most from a strong head or a sound heart. If you ask them, they are puzzled. There are men as good as he, but they do bad things. There are men as intelligent as he, but they do foolish things. In him goodness and intelligence combined and made their best result of wisdom. For perfect truth consists not merely in the right constituents of character, but in their right and intimate conjunction. This union of the mental and moral into a life of admirable simplicity is what we most admire in children; but in them it is unsettled and unpractical. But when it is preserved into manhood, deepened into reliability and maturity, it is that glorified childlikeness, that high and reverend simplicity, which

shames and baffles the most accomplished astuteness, and is chosen by God to fill his purposes when he needs a ruler for his people, of faithful and true heart, such as he had who was our President.—*In a sermon preached in Philadelphia, while the body of President Lincoln was lying in the city*

HIGHER FEARS

Natures might be graduated by the fears of which they are capable. And to come to a higher fear declares a higher nature and sends a thrill of conscious dignity all through the life. Man glories to find that he cannot play, "unconscious of his fate," like the "little victims" who are only brutes. And in all the weight of danger which the man carries who has learned to care for his soul, there is a sober joy which makes his life the happiest in all the world. I think we can have no idea of how the inspiring sense of human dignity would fade out of the life of our race if man came to really think himself a creature of no spiritual capacity or peril, with a chance of no spiritual heaven, in danger of no spiritual hell.

MASTERED BY AN IDEA

Courage is the power of being mastered by and possessed with an idea.

BEST SERMON

Some truth which one has long known, stirred to peculiar activity by something that has happened or by contact with some other mind, makes the best sermon.

IDEAS AT WORK

The disposition to watch ideas in their working, and to talk about their relations and their influence on one another, simply as problems in which the mind may find pleasure without an entrance of the soul into the ideas themselves, this, which is the critical tendency, invades the pulpit, and the result is an immense amount of preaching which must be called preaching about Christ as distinct from preaching. There are many preachers who seem to do nothing else; always discussing Christianity as a problem, instead of announcing Christianity as a message and proclaiming Christ as a Saviour. . . . It is good to be a Herschel who describes the sun; but it is better to be a Prometheus who brings the sun's fire to the earth.

MAN BEHIND THE SERMON

There must be a man behind every sermon. . . . The sermon is truth and man together. It is the truth brought through the man.

SPEAKING THE TRUTH

Say nothing which you do not believe to be true, because you think it may be helpful. Keep back nothing which you know to be true because you think it may be harmful.

FULLNESS OF LIFE

Pray for and work for fulness of life above everything; full red blood in the body; full honesty and truth in the mind; and the fullness of a grateful love for the Saviour in your heart.

SUCCESS AND HUMILITY

Success is always sure to bring humility. "Recognition," said Hawthorne, "makes a man very modest."

CHRISTIANITY

Christianity is Christ.

THE PERSONAL ELEMENT

Nothing can ever take the place of preaching because of the personal element that is in it.

POISE AND PROPORTION

Men find on both sides how difficult it is to preserve the true poise and proportion between the corporate and the individual conceptions of the Christian life. But all will own to-day the need of both. The identity of the Church in all times consists in the identity of the message which she has always had to carry from the Lord to man. All outward utterances of the perpetual identity of the Church are valuable only as they assert this real identity. This is the real meaning of the perpetuation of old ceremonies, the use of ancient liturgies, the clinging to what seem to be apostolic types of government.

DEVELOPED INTO PEACE

The man who, tired of the freedom of individual thought, wants to push the church back into the peace of mere authoritative and tradi-

tional religion, and the man who, tired of the noise and confusion of popular government, wishes to push back into feudalism, both are mistaken and will not succeed. Confusion is to be escaped, not by being repressed into stagnation, but by being developed into peace.

HEROIC FAITHS

It is the religion of most demands that has most ruled the world. The easy faiths have been the weak faiths. Men like to feel heroic in their faith.

CLERGY TOGETHER

A large acquaintance with clerical life has led me to think that almost any company of clergymen gathering together and talking freely to one another will express opinions which would greatly surprise and at the same time relieve the congregations who ordinarily listen to these ministers.

WHOLE TRUTH

In times of staggering faith, as is shown in Christian history, men need the whole truth.

SUN OF ALL TRUTH

There are doctrinal statements, which puzzle and bewilder, which are in reality excrescences on the faith and must be cast away by the natural and healthy action of the system. There are doctrinal statements, which once were true and did vast good and yet were only temporary aspects of the truth. There are men living by them still, as men are still seeing the light of the stars extinguished in the heavens long ago. The time will come when these temporary statements will disappear, and when their light goes out it will be of all importance that they recognize the sun by whose light these accidental and temporary points of its exhibition have been shining.

This sun of all truth is the person of Christ. The characteristic of our modern Christianity, which correlates it with all apostolic times, is the substitution of loyalty to a person in place of belief in doctrines as the essence and test of Christian life. This is the simplicity and unity by which the Gospel can become effective.

GREAT TEMPLE

To whatever worlds He carries our souls when they pass out of

these imprisoning bodies, in those worlds these souls of ours shall find themselves part of the same great Temple; for it belongs not to this earth alone. There can be no end of the universe where God is, to which that growing Temple does not reach,—the Temple of a creation to be wrought at last into a perfect utterance of God by a perfect obedience to God.

UNITY OF CHRISTENDOM

I do not see the slightest promise in any dimmest distance of what is called the organic unity of Christendom on the basis of episcopacy or any other basis. I do not see the slightest chance of the entire harmonizing of Christian doctrine throughout the Christian world,—that dream which men have dreamed ever since Christ ascended into Heaven, that sight which no man's eye has seen in any age. But I do see signs that, keeping their different thoughts concerning Him and His teachings, men, loyal to Christ, owning His love, trusting His love, may be united in the only union which is really valuable wherever His blessed name is known. In that union, and in that alone, can I find myself truly one alike with Peter and with Paul, alike with Origen and Athanasius and Augustine, alike with Luther and with Zwingle and with Calvin and with St. Francis and with Bishop Andrews and with Dr. Channing, alike with the prelate who ordains me and with the Methodist or Baptist brother who is trying to bring men to the same Christ in the same street where I am working. And no union which will not include all these ought wholly to satisfy us, because no other will wholly satisfy the last prayer of Jesus.

PRINCIPLE OF CHRISTIANITY

The Principle of Christianity is that God was in Christ. Not a revelation by a *Book*, but by a *Being*. This the point to which all disturbances of literal faith in the Book are tending, and so in this there is no tendency to deny or to depreciate the true humanity of Jesus, but rather a necessity of exalting and emphasizing it.

The *Possibility* of such supreme manifestation of God in Jesus must lie in the essential nearness of humanity to Divinity. Such revelation in a person could not take place in any person which did not thus naturally belong with God.

TRUE REVELATION OF GOD

If the true revelation of God is in Christ, the Bible is not properly a revelation, but the History of a Revelation. This is not only a Fact but a necessity, for a Person cannot be revealed in a Book, but must find revelation, if at all, in a Person.

The centre and core of the Bible must therefore be the Gospels as the Story of Jesus. There is no necessity of supposing them to be other than the natural records of the events of the life of Jesus which they appear upon their face to be. The critical discussion of them has in the larger part confirmed their genuineness and authenticity.

CLAIMS OF THE BIBLE

Inspiration is primarily in the events with which the Bible deals; secondarily in the nature of the Bible writers; only through these in their literal words. It was a noble story told by noble men. So comes the nobleness of the narrative. The Bible claims nothing else for itself. We must not give it qualities which simply seem to us necessary. It is the word of God, speaking not through passive trumpets, but through living History and acting characters.

IDEA OF JESUS

The Idea of Jesus is of a true personal moral life for every man, which belongs to every man as the son of God, to which by his deepest nature every man tends, from which sin hinders him, into which he is to be set free.

MORAL RELIGION

Christ's whole conception of life is Personal. . . . This personality of Christianity is involved in the fact of its being a moral religion, and not a system of ideas or a condition of feeling. It is in moral life, in responsibility and duty, in personal attainment of character and personal suffering for sin, that personality becomes clear.

IDEAL SOCIETY

Although society gets its value from the individuals of which it is composed and has no existence apart from them, yet as made up of them it is capable of being conceived of as a Being, with duties, with rights, with character, able to be developed indefinitely in wisdom and goodness.

It is this ideal society which Christ contemplates when he established the Christian Church. In other words the Church is simply the Ideal world. A perfect church would be a perfect world. The church is imperfect so long as it is not coterminous with the world.

The church therefore possesses no real existence or character except those of the men and women who compose it.

The sacraments in their largest view are *human* rites, that is, they indicate the universal facts of humanity.

Baptism is the declaration of the universal Fact of the Sonship of man to God.

The Lord's Supper is the declaration of the universal fact of man's dependence upon God for supply of life. It is associated with the death of Jesus because in that, as I said, the truth of God giving himself to man found its completest manifestation.

CONTINUED EXISTENCE

The continuance of Life *through* death is the natural assumption of humanity, conscious in itself of something which the apparently wholly physical phenomenon of Death seems not to touch. Man believes in continued existence because the burden of proof seems to him to be upon the other side and no one has proved that death ends all.

NATURE OF HEAVEN

Heaven is the soul finding its own perfect personality in God.

THE THEOLOGIAN

The theologian may be far separated from humanity, the mere arranger of abstract ideas. The ecclesiastic may be quite unhuman, too, the manager of intricate machineries. But the man who is truly moralist and mystic must be full of a genuine humanity. He is prophet and priest at once.

BUILDING THE TEMPLE OF GOD

Slowly, through all the universe, that temple of God is being built. Wherever, in any world, a soul, by free-willed obedience, catches the fire of God's likeness, it is set into the growing walls, a living stone. When, in your hard fight, in your tiresome drudgery, or in your terrible temptation, you catch the purpose of your being, and

give yourself to God, and so give Him the chance to give Himself to you, your life, a living stone, is taken up and set into that growing wall. Wherever souls are being tried and ripened, in whatever commonplace and homely ways;—there God is hewing out the pillars for His temple. Oh, if the stone can only have some vision of the temple of which it is to be a part forever, what patience must fill it as it feels the blows of the hammer, and knows that success for it is simply to let itself be wrought into what shape the Master wills.

MEN AS EVENTS

Some men are events. It is not what they say or what they do, but what they are, that moves the world. Luther declared great truths; he did great deeds; and yet there is a certain sense in which his words and deeds are valuable only as they showed him, as they made manifest a son of God living a strong, brave, clear-sighted human life.

TRUE SCHOLAR

The scholar of truth must trust truth. . . . The student must claim for himself and for all men, liberty. . . . If you limit the search for truth and forbid men anywhere, in any way, to seek knowledge, you paralyze the vital force of truth itself. That is what makes bigotry so disastrous to the bigot.

FINAL ISSUES

With God are the final issues and destinies of things.

NO WISH TO PERSECUTE

To hold your truth, to believe it with all your heart, to work with all your might, first to make it real to yourself and then to show its preciousness to other men, and then—not till then, but then—to leave the questions of when and how and by whom it shall prevail to God; that is the true life of the believer. There is no feeble unconcern and indiscriminateness there, and neither is there any excited hatred of the creed, the doctrine, or the Church, which you feel wholly wrong. You have not fled out of the furnace of bigotry to freeze on the open and desolate plains of indifference. You believe and yet you have no wish to persecute.

AMONG THE COMMON PEOPLE

Certainly, in our own little sphere it is not the most active people to whom we owe the most. Among the common people whom we know, it is not necessarily those who are busiest, not those who, meteor-like, are ever on the rush after some visible charge and work. It is the lives, like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. It seems to me that there is reassurance here for many of us who seem to have no chance for active usefulness. We can do nothing for our fellow-men. But still it is good to know that we can be something to them; to know (and this we may know surely) that no man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.

DEEPENING OF RELIGIOUS THOUGHT

We have seen during all these years a deepening of the religious thought of our people. We have seen God lead us into those broad fields of speculation where we once thought it was unwise or unsafe to go. We have seen the books of criticism opened and examined freely. We have seen those things which seemed essential to Christianity again and again shown to be incidental to Christianity. We have seen how absolutely simple Christianity is.

BOND OF SYMPATHY

In every department of life, whether I look at politics, at government, at social life, and the relation of ethics thereto, whether I look at religion, there is only one word that expresses the cord that binds the human race: that word is sympathy.

CHARACTERISTICS OF RELIGION

There are three things which constitute the characteristics of the religion of our time: its greater humanness extends what it believes to every man; its larger conception of sanctity finds its operation in fields that used to be counted secular; and its conception of work, of labor to be carried on and of effect produced, finds expression in its practical activities.

REAL INDIVIDUALISM

The individual does not stand alone. Backed by the past, surrounded by the present, with the world beside him, nay, with the world, in the great old Bible phrase, "set in his heart," it is his right, his duty, his necessity, to feed himself out of all, while yet to his own personal conscience must come the final test. The true individualism is not the individualism of Robinson Crusoe, but the individualism of St. Paul.

CHRISTIAN HEALTH

Think of health. The well man breathes it in from every breeze. The sick man feels every touch of the life-giving nature stealing what little life he has away. And so of healthiness of soul,—that cordial, fresh, and kindly interest in things which makes the joy of living. All the complications of life, all the touchings of life on life, are always pouring more of this red wine into the cup that is already full, while they make more morbid the soul that is filled with suspicion and discontent already. And so of enthusiasms and devotions. Your mind is full of an idea, your soul is given to a cause, and inspiration and encouragement flow into you from every side. You find assurances that you are right and will succeed everywhere. Nature and man both become the prophets of your strong belief.

AUTHORITY FOR EVIDENCE

To use authority *for evidence*; to feel the power of reverend beauty which belongs to ancient goodness; to distrust ourselves long when we differ from the wisest and the best; to know that the whole truth can and must come, not to the one man, but to the whole of humanity; and to listen to that whole as it groans and travails with its yet unmastered truth—to do all this, and yet to let ourselves call no conviction ours till our own mind and conscience has accepted it as true—that which is really the great human truth after which the theories of Church authority are searching,—that is the genuine relation, I take it, of the conscience to authority. And that has nothing in it of the spirit of slavishness or death.

ORTHODOXY AND PREJUDICE

Orthodoxy is, in the Church, very much what prejudice is in the

single mind. It is the premature conceit of certainty. It is the treatment of the imperfect as if it were the perfect.

CONSCIENCE

Authority is the ship in which the dogma sails. I get my dogma from authority, as I get my package from the ship. But it is the soul, the conscience, which turns the dogma back again to truth. . . . Only the dogma which can be opened into truth can live.

TRUE TOLERANCE

. . . the willing consent that other men should hold and express opinions with which we disagree, until they are convinced by reason that those opinions are untrue.

LOVE OF TRUTH AND MAN

True tolerance consists in the love of truth and the love of man, each brought to its perfection, and living in harmony with one another, . . . orb'd and enfolded in the greater love of God. The love of truth alone grows cruel. It has no pity for man. . . . And the love of man alone grows weak. It trims and moulds and travesties the truth to suit men's whims.

NO PEACE FOR WICKED

"There is no peace, saith my God, to the wicked." How could there be? The essence of wickedness is that it is separation from God. And so it cannot have the peace of God. All fear belongs to it. But Christ takes the soul out of its wickedness and brings it to God, and there its peace begins.

BE NOT AFRAID

Oh, do not be afraid to let your love carry you beyond your understanding. Our danger is not mysticism. Let the higher life sound to you as mystical and cloudy as it will, nevertheless, enter into the cloud without a fear. Follow Christ, by earnest faith, by obedience, by loving imitation, trying everywhere to keep near to Him by being like Him, and He will lead you certainly to God and to the peace of God which passeth all understanding.

NEW THEOLOGY

We hear much to-day about the "New Theology." It is not a name, it is not a thing to fear. If man is really growing nearer to God, not

farther away from God, every advancing age must have a new theology.

VERBAL INSPIRATION

The world will never go back again to the old ideas of verbal inspiration.

DANGERS OF FREEDOM

Freedom is thrust upon us, and we must take it whether we will or not. Happiest is he who takes it most completely and most joyfully, but also most seriously and with the deepest sense of its dangers.

WHEN SIN BECOMES HORRIBLE

Only when men have dared to think of themselves sublimely, as possible reflections of the life of God upon earth, only then does sin become essentially and forever horrible.

PHYSICAL HEALTH AND SPIRITUAL PURITY

The duty of physical health and the duty of spiritual purity and loftiness are not two duties; they are two parts of one duty,—which is living the completest life which it is possible for man to live. And the two parts minister to one another. Be good that you may be well; be well that you may be good. Both of these injunctions are reasonable, and both are binding on us all.

SIN AND THE SURGEON'S KNIFE

Sin is a dreadful, positive, malignant thing. What the world in its worst part needs is not to be developed, but to be destroyed. Any other talk about it is shallow and mischievous folly. The only question is about the best method and means of destruction. Let the sharp surgeon's knife do its terrible work, let it cut deep and separate as well and thoroughly as it can, the false from the true, the corrupt from the uncorrupt; it can never dissect away the very principle of corruption which is in the substance of the blood itself. Nothing but a new reinforcement of health can accomplish that. . . . If you can indeed grow vigorously brave and true and pure, then cowardice and falsehood and licentiousness must perish in you.

TRUE BOOK OF LIFE

The New Testament is a biography. Make it a mere book of dogmas,

and its vitality is gone. Make it a book of laws, and it grows hard and untimely. Make it a biography, and it is a true book of life. Make it the history of Jesus of Nazareth, and the world holds it in its heart forever.

PROPER VALUES

Why is it that the Church has magnified doctrine overmuch and throned it where it does not belong? It is because the Church has not cared enough for life. She has not overvalued doctrine: she has undervalued life.

LIFE ABOUT DOGMA

Let us do all we can to build up life about dogma, and demand of dogma that service which it is the real joy of its heart to render to life.

SALVATION OF MAN

What is the Christian religion for? The salvation of the world. But that must be by the salvation of men. And so we ask whether it has saved men. When we ask what it is to save a man, we remember what are a man's enemies. His sins, his discouragements, his sloths, his temptations. All of those keep man from the fulness of his life, from what God made him to become.

REPUBLICAN GOVERNMENT

Republican government is open to the influx of the essential sacredness of human life itself. . . . The simplest republic is sacred as no most splendid monarchy could ever be. . . . Not down from above by arbitrary decree, but up from below, out from within by essential necessity, proceeds the warrant of authority.

TRIAL OF POPULAR INSTITUTIONS

We cannot forget the *stress and strain* to which, as all men feel, the whole system of human government, popular government like every other, is evidently in the near future to be subjected. . . . In the great trial of popular institutions which is coming, the most critical of all questions concerning them will be as to their power to control their own leadership and to express the better and stronger, and not the worse and weaker, portions of their life through those whom

the nation calls from the mass of her citizens and sets in public stations.

CLEAR UP MISUNDERSTANDINGS

Oh, my dear friends, you who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of these men were dead to-morrow morning; you who are letting your neighbor starve, till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him some day,—if you only could know and see and feel, all of a sudden, that "the time is short," how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do.

SEIZE THE PRECIOUS

Regret at leaving any past; but quick! seize what is precious before it is too late; then go! Seize Wisdom, Faith, Hope; then forward!

GREAT FORCES

How full were Paul's words of the spirit of our time! For what was Science doing to-day? Was she not building up and completing man so that he might be more and more able to ask of Nature what she means, and call forth from her the great forces of the world?

PERSONAL JUDGMENT

Personal judgment is on the throne, and will remain there,—personal judgment, enlightened by all the wisdom, past or present, which it can summon to its aid, but forming finally its own conclusions and standing by them in the sight of God, whether it stands in a great company or stands alone.

HIDDEN SECRETS

How wretched I should be if I felt that I was carrying about with me any secret which I should not be willing that all the world should know.

SAME TYPE OF MANHOOD

If I become a bishop I shall be very much the same kind of fellow, I fancy, that I have been all along.

PEACE OF GOD

The peace which goes beyond the understanding says: "I have done all this as well as I know how, but there are regions of danger which I cannot explore, there are perilous forces which I cannot measure. The universe is large, and out of any distant corner of it there may come a sudden blow striking right at my life. Beyond what I can provide for, then, I find out Him who is in all the universe, and, loving Him, I trust myself upon His love. It is not knowledge, now, of what will come or how it can be met; it is only the sympathetic apprehension of His love and care who is all-strong, all-wise. This is what I rest upon. This is the confidence in which I sleep by night and work by day."

It is a peace which passeth understanding and fulfils itself in love.

DREAM AND REALITY

Here is a poor ship struggling through the sea. She is conquering the waves, but she is conquering them with terrible struggle. Every twist of the great water has her in its power. She creaks and groans in every strained and tortured plank. She is weary and heavy laden. And then there comes grandly and calmly sailing past this bruised and beaten vessel the great, sufficient steamer, fully competent for her task, conquering the sea instead of being conquered, going faster and not slower than her groaning sister, by and by leaving her out of sight and coming into the port which they both are seeking whole weeks before her wrenched and battered sister creeps in and lays herself beside the wharf. So man's dream of how he ought to live towers and shines beside and sails away past his consciousness of the way in which he is living.

REST AND FORGIVENESS

The great burden and weariness of life, when any man has once become conscious of it, is sin. . . . This is the great woe of the human soul, so great that all others while it lasts seem insignificant. It is almost a mockery to talk of everything else which Christ can do for man, until we tell first what He can do for man's sin. . . . The rest

which the forgiven sinner knows is one and the same with the rest which the reclaimed nature finds in its replacement in the obedience of God.

VIGOR AND ACTIVITY

. . . It is a rest full of vigor and activity, a rest which is the same that Christ's own soul enjoyed. It is His Peace. . . He stands before you, your Friend, your Lord, your Christ, and says to you, "Come unto me, O weary and heavy-laden man, and I will give you rest."

A CAROL

The silent skies are full of speech
For who hath ears to hear;
The winds are whispering each to each,
The moon is calling to the beach,
And stars their sacred wisdom teach
Of Faith, and Love, and Fear.

Leo Tolstoy

Biographical Note by Matthew Arnold

COUNT TOLSTOY regards the change accomplished in himself during the last half-dozen years, he regards his recent studies and the ideas which he has acquired through them, as epoch-making in his life and of capital importance:

"Five years ago faith came to me; I believed in the doctrine of Jesus, and all my life suddenly changed. I ceased to desire that which previously I desired, and, on the other hand, I took to desiring what I had never desired before. That which formerly used to appear good in my eyes appeared evil, that which used to appear evil appeared good."

The novel of Anna Karenina belongs to that past which Count Tolstoy has left behind him; his new studies and the works founded on them are what is important; light and salvation are there. Yet I will venture to express my doubt whether these works contain, as their contribution to the cause of religion and to the establishment of the true mind and message of Jesus, much that had not already been given or indicated by Count Tolstoy in relating, in Anna Karenina, Levine's mental history. Points raised in that history are developed and enforced; there is an abundant and admirable exhibition of knowledge of human nature, penetrating insight, fearless sincerity, wit, sarcasm, eloquence, style. And we have too the direct autobiography of a man not only interesting to us from his soul and talent, but highly interesting also from his nationality, position, and course of proceeding. But to light and salvation in the Christian religion we are not, I think, brought very much nearer than in Levine's history. I ought to add that what was already present in that history seems to me of high importance and value. Let us see what it amounts to.

I must be general and I must be brief; neither my limits nor my

purpose permit the introduction of what is abstract. But in Count Tolstoy's religious philosophy there is very little which is abstract, arid. The idea of life is his master idea in studying and establishing religion. He speaks impatiently of St. Paul as a source, in common with the Fathers and the Reformers, of that ecclesiastical theology which misses the essential and fails to present Christ's Gospel aright. Yet Paul's "law of the spirit of life in Christ Jesus freeing me from the law of sin and death" is the pith and ground of all Count Tolstoy's theology. Moral life is the gift of God, is God, and this true life, this union with God to which we aspire, we reach through Jesus. We reach it through union with Jesus and by adopting his life. This doctrine is proved true for us by the life in God, to be acquired through Jesus, being what our nature feels after and moves to, by the warning of misery if we are severed from it, the sanction of happiness if we find it. Of the access for us, at any rate, to the spirit of life, us who are born in Christendom, are in touch, conscious or unconscious, with Christianity, this is the true account. Questions over which the churches spend so much labour and time—questions about the Trinity, about the godhead of Christ, about the procession of the Holy Ghost, are not vital; what is vital is the doctrine of access to the spirit of life through Jesus.

Sound and saving doctrine, in my opinion, this is. It may be gathered in a great degree from what Count Tolstoy had already given us in the novel of Anna Karenina. But of course it is greatly developed in the special works which have followed. Many of these developments are, I will repeat, of striking force, interest, and value.

Count Tolstoy has since advanced to a far more definite and stringent rule of life—the positive doctrine, he thinks, of Jesus. It is the determination and promulgation of this rule which is the novelty in our author's recent works. He extracts this essential doctrine, or rule of Jesus, from the Sermon on the Mount, and presents it in a body of commandments—Christ's commandments; the pith, he says, of the New Testament, as the Decalogue is the pith of the Old. These all-important commandments of Christ are "commandments of peace," and five in number. The first commandment is: "Live in peace with all men; treat no one as contemptible and beneath you. Not only allow yourself no anger, but do not rest until you have

dissipated even unreasonable anger in others against yourself." The second is: "No libertinage and no divorce; let every man have one wife and every woman one husband." The third: "Never on any pretext take an oath of service of any kind; all such oaths are imposed for a bad purpose." The fourth: "Never employ force against the evil-doer; bear whatever wrong is done to you without opposing the wrong-doer or seeking to have him punished." The fifth and last: "Renounce all distinction of nationality; do not admit that men of another nation may ever be treated by you as enemies; love all men alike as alike near to you; do good to all alike."

If these five commandments were generally observed, says Count Tolstoy, all men would become brothers. Certainly the actual society in which we live would be changed and dissolved. Armies and wars would be renounced; courts of justice, police, property, would be renounced also. And whatever the rest of us may do, Count Tolstoy at least will do his duty and follow Christ's commandments sincerely. He has given up rank, office, and property, and earns his bread by the labour of his own hands. "I believe in Christ's commandments," he says, "and this faith changes my whole former estimate of what is good and great, bad and low, in human life."

Whatever else we have or have not in Count Tolstoy, we have at least a great soul and a great writer. In his Biblical exegesis, in the criticism by which he extracts and constructs his Five Commandments of Christ which are to be the rule of our lives, I find much which is questionable along with much which is ingenious and powerful. But I have neither space, nor, indeed, inclination, to criticise his exegesis here. The right moment, besides, for criticising this will come when the "two great works," which are in preparation, shall have appeared.

For the present I limit myself to a single criticism only—a general one. Christianity cannot be packed into any set of commandments. As I have somewhere or other said, "Christianity is a source; no one supply of water and refreshment that comes from it can be called the sum of Christianity. It is a mistake, and may lead to much error, to exhibit any series of maxims, even those of the Sermon on the Mount, as the ultimate sum and formula into which Christianity may be run up.

And the reason mainly lies in the character of the Founder of Christianity and in the nature of his utterances. Not less important than the teachings given by Jesus is the temper of their giver, his temper of sweetness and reasonableness, of epieikeia. Goethe calls him a Schwärmer, a fanatic; he may much more rightly be called an opportunist. But he is an opportunist of an opposite kind from those who in politics, that "wild and dreamlike trade" of insincerity, give themselves this name. They push or slacken, press their points hard or let them be, as may best suit the interests of their self-aggrandisement and of their party. Jesus has in view simply "the rule of God, of the truth." But this is served by waiting as well as by hastening forward, and sometimes served better.

Count Tolstoy sees rightly that whatever the propertied and satisfied classes may think, the world, ever since Jesus Christ came, is judged; "a new earth" is in prospect. It was ever in prospect with Jesus, and should be ever in prospect with his followers. And the ideal in prospect has to be realised. "If ye know these things, happy are ye if ye do them." But they are to be done through a great and widespread and long-continued change, and a change of the inner man to begin with. The most important and fruitful utterances of Jesus, therefore, are not things which can be drawn up as a table of stiff and stark external commands, but the things which have most soul in them; because these can best sink down into our soul, work there, set up an influence, form habits of conduct, and prepare the future.—1888

Selections from The Kingdom of God

LOVE OF PEACE

A Christian, according to the teaching of the Lord, should be guided in his relations toward men only by the love of peace, and therefore there should be no authority having power to compel a Christian to act in a manner contrary to God's law, and contrary to his chief duty toward his fellow-men.

COMMANDMENT OF NONRESISTANCE

Do the ministers of the gospel believe the Sermon on the Mount, including the commandment of non-resistance, to be of divine origin?

CHURCHES AND CHRISTIANITY

Between churches in the ecclesiastical sense and Christianity, not only is there nothing in common except the name, but they are two utterly contradictory and hostile elements. One is pride, violence, self-assertion, inertia, and death. The other is meekness, repentance, submission, activity, and life.

ESSENCE OF RELIGION

The essence of religion lies in the power of man to foreknow and to point out the way in which mankind must walk. It is a definition of a new life which will give birth to new activities.

AT ODDS WITH LIFE

It is only when men mistake the suggestion of an ideal for a rule of conduct that the Christian doctrine seems at odds with life. Indeed, the reverse is true, for it is by the doctrine of Christ, and that alone, that a true life is rendered possible.

INTERIOR CONSCIOUSNESS

The doctrine of Christ differs from former doctrines in that it influences men, not by outward observances, but by the interior consciousness that divine perfection may be attained.

HIGH STANDARDS

In order to land at any given point one must steer beyond it. To lower the standard of an ideal means not only to lessen the chances of attaining perfection, but to destroy the ideal itself. The ideal that influences mankind is not an ingenious invention; it is something that dwells in the soul of each individual. It is this ideal of utter and infinite perfection that excites men and urges them to action.

ETERNAL IDEAL

In the Sermon on the Mount Christ expressed the eternal ideal to which mankind instinctively aspires, showing at the same time the point of perfection to which human nature in its present stage may attain.

LOVE OF HUMANITY

The doctrine of the love of humanity has for its basis the social life-conception.

CHRISTIAN FOUNDATIONS

The time will come, and it is already near at hand, when the Christian foundations of life-equality, brotherly love, community of goods, non-resistance of evil by violence—will seem as natural and simple as the foundations of family, social, and State life appear to us at the present time.

ONE COMMON LIFE

We are Christians, who not only profess to love one another, but are actually leading one common life; our pulses beat in harmony; we meet each other in love and sympathy, deriving support and counsel from our mutual intercourse. Were it not for this sympathy life would have no meaning.

CHRISTIAN NATIONS

The Christian nations of the present day are in a position no less cruel than that of pagan times. In many respects, especially in the matter of oppression, their position has grown worse.

BEING FREE

A Christian cannot help being free, because in the pursuit and attainment of his object no one can either hinder or retard him.

ONE MASTER

When a Christian promises to obey the commands or laws of men, he is like a craftsman who, having hired himself out to one master, promises at the same time to execute the orders of other persons. No man can serve two masters.

CHRISTIAN CONDUCT

A Christian enters into no dispute with his neighbor, he neither attacks nor uses violence; on the contrary, he suffers violence himself without resistance, and by his very attitude toward evil not only sets himself free, but helps to free the world at large from all outward authority.

POWER OF THE CHRISTIAN FAITH

Governments are aware of their weakness and helplessness, and men of the Christian faith are awakening from their torpor, beginning already to realize their power.

NATURAL COURSE

Men are not to be frightened by being told that the wicked will oppress the good, because that is the natural course, and will never change.

WAR-HARVEST

A war, even of the shortest duration,—with all its customary consequences, the destruction of harvests, the thefts, the unchecked debauchery and murders, with the usual explanations of its necessity and justice, with the accompanying glorification and praise bestowed upon military exploits, upon patriotism, devotion to the flag, with the assumption of tenderness and care for the wounded,—will do more in one year to demoralize men than thousands of robberies, arsons, and murders committed in the course of centuries by individual men carried away by passion.

FALSEHOOD IN THE PULPIT

One solemn procession, one religious service, or one sermon from the pulpit, embodying a falsehood which the preacher himself does not believe, does infinitely more harm than thousands of frauds, adulterations of food, etc.

MAN'S FREEDOM

A man's freedom does not consist in a faculty of acting independently of his environment and the various influences it brings to bear upon his life, but in his power to become, through recognizing and professing the truth that has been revealed to him, a free and willing laborer at the eternal and infinite work performed by God and his universe; or, in shutting his eyes to truth, to become a slave and be forced against his will into a way in which he is loath to go.

OPEN ROAD

Not only does truth point out the direction a man's life *should* take, but it opens the only road he *can* take.

ATTAINING THE KINGDOM

The Kingdom of God is attained by effort, and it is only those who make the effort that do attain it. It is this effort, which consists in sacrificing outward conditions for the sake of the truth, by which

the Kingdom of God is attained,—an effort which can and ought to be made now, in our own epoch.

SHARING WITH OTHERS

Share what you have with others; do not amass riches; be not vain; do not rob, torture, or murder men; do not to others what you would not that others should do to you.

ALL-POWERFUL GIFT

One only thing in which you are free and all-powerful has been given you; all others are beyond you. It is this,—to know the truth and to profess it.

ONE SURE GUIDE

No matter how trite it may appear to state it, nor how we may hypocritically deceive ourselves, nothing can destroy the certainty of the simple and obvious truth that external conditions can never render safe this life of ours, so fraught with unavoidable suffering, and ended infallibly by death, that human life can have no other meaning than the constant fulfilment of that for which the Almighty Power has sent us here, and for which He has given us one sure guide in this life, namely, our conscious reason.

This Power does not require from us what is unreasonable and impossible,—the organization of our temporal, material life, the life of society, or of the State. He demands of us only what is reasonable and possible,—to serve the Kingdom of God, which establishes the unity of mankind, a unity possible only in the truth; to recognize and profess the truth revealed to us, which it is always in our power to do.

Selections from What Is Art?

RELIGIOUS PERCEPTION

The religious perception of our time, in its widest and most practical application, is the consciousness that our well-being, both material and spiritual, individual and collective, temporal and eternal, lies in the growth of brotherhood among all men—in their loving harmony with one another. This perception is not only expressed by Christ and all the best men of past ages, it is not only repeated in the most varied forms and from most diverse sides by the best men of

our own times, but it already serves as a clue to all the complex labor of humanity, consisting as this labor does, on the one hand, in the destruction of physical and moral obstacles to the union of men, and, on the other hand, in establishing the principles common to all men which can and should unite them into one universal brotherhood.

GREAT EVIL

One of the Fathers of the Church said that the great evil is, not that men do not know God, but that they have set up, instead of God, that which is not God.

BASIS OF ALL ART

Art, all art, has this characteristic, that it unites people. Every art causes those to whom the artist's feeling is transmitted to unite in soul with the artist, and also with all who receive the same impression.

CATHOLIC MEANING

Christian art, i.e., the art of our time, should be catholic in the original meaning of the word, i.e., universal, and therefore it should unite all men. And only two kinds of feeling do unite all men: first, feelings flowing from the perception of our sonship to God and of the brotherhood of man, and next, the simple feelings of common life, accessible to every one without exception—such as the feeling of merriment, of pity, of cheerfulness, of tranquillity, etc. Only these two kinds of feelings can now supply material for art good in its subject-matter.

BORN OUT OF LIFE

A real work of art can only arise in the soul of an artist occasionally as the fruit of the life he has lived, just as a child is conceived by its mother. But counterfeit art is produced by artisans and handicraftsmen continually, if only consumers can be found.

ARTIST'S INNER NEED

The cause of the production of real art is the artist's inner need to express a feeling that has accumulated, just as for a mother the cause of sexual conception is love. The cause of counterfeit art, as of prostitution, is gain.

ARTIST OF THE FUTURE

The artist of the future will live the common life of man, earning his subsistence by some kind of labor. The fruits of that highest spiritual strength which passes through him he will try to share with the greatest possible number of people, for in such transmission to others of the feelings that have arisen in him he will find his happiness and his reward.

TRUE SCIENCE

True science investigates and brings to human perception such truths and such knowledge as the people of a given time and society consider most important. Art transmits these truths from the region of perception to the region of emotion. Therefore, if the path chosen by science be false, so also will be the path taken by art.

ABUSE OF SCIENCE

We are highly delighted and very proud that our science renders it possible to utilize the energy of a waterfall and make it work in factories, or that we have pierced tunnels through mountains, and so forth. But the pity of it is that we make the force of the waterfall labor, not for the benefit of the workmen, but to enrich capitalists who produce articles of luxury or weapons of man-destroying war. The same dynamite with which we blast the mountains to pierce tunnels we use for wars, from which latter we not only do not intend to abstain, but which we consider inevitable, and for which we unceasingly prepare.

GREAT POSSIBILITY

If but one-tenth of the efforts now spent on objects of pure curiosity or of merely practical application were expended on real science organizing the life of man, more than half the people now sick would not have the illnesses from which a small minority of them now get cured in hospitals.

NEW WORK FOR SCIENCE

We have so perverted the conception of science that it seems strange to men of our day to allude to sciences which should prevent the mortality of children, prostitution, syphilis, the deterioration of whole generations, and the wholesale murder of men.

NEW ORDER

... real science lies in knowing what we should and what we should not believe, in knowing how the associated life of man should and should not be constituted; how to treat sexual relations, how to educate children, how to use the land, how to cultivate it oneself without oppressing other people, how to treat foreigners, how to treat animals, and much more that is important for the life of man.

BROTHERHOOD OF MAN

Art is not a pleasure, a solace, or an amusement; art is a great matter. Art is an organ of human life, transmitting man's reasonable perception into feeling. In our age the common religious perception of men is the consciousness of the brotherhood of man—we know that the well-being of man lies in union with his fellowmen. True science should indicate the various methods of applying this consciousness to life. Art should transform this perception into feeling.

DESTINY OF ART

The destiny of art in our time is to transmit from the realm of reason to the realm of feeling the truth that well-being for men consists in being united together, and to set up, in place of the existing reign of force, that kingdom of God, i.e., of love, which we all recognize to be the highest aim of human life.

Selections from What Is to Be Done?

TEACHING OF CHRIST

Christ teaches men in a new way, and this teaching is written down in the Gospels.

It is first persecuted, and then accepted; and upon it at once a complete system of theological dogma is invented, which is thereafter accepted for the teaching of Christ. The system is absurd, it has no foundation; but by virtue of it, men are led to believe that they may continue to live in an evil way, and none the less be Christians. And this conclusion is so agreeable to the mass of weak men, who have no affection for moral effort, that the system is eagerly accepted, not only as true, but even as the Divine truth as revealed by God Himself. And the invention becomes the groundwork on which for centuries theologians build their theories.

INTELLECTUAL LIFE

There was a time when the Church guided the intellectual life of the men of the world.

THINKERS AND ARTISTS

Thinkers and artists cannot be sleek, fat men, enjoying themselves, and self-conceited. Spiritual and mental activity, and their expression, are really necessary for others, and are the most difficult of men's callings,—a cross, as it is called in the Gospel.

PURITY OF THE CHURCH

The Church existed in her purity as long as her teachers endured patiently and suffered; but as soon as they became fat and sleek, their teaching activity was ended. "Formerly," say the people, "priests were of gold, and chalices of wood; now chalices are of gold, and priests of wood."

Selections from Life

SECOND BIRTH

"Ye must be born anew," said Christ. It is not that any one has commanded man to be born, but that man is inevitably led to it. In order to see life, he must be born again into that existence through rational consciousness.

Rational consciousness is bestowed upon man in order that he may place life in that happiness which is revealed to him by his rational consciousness. He who has placed his life in that happiness has life; but he who does not place his life therein, but in his animal personality, thereby deprives himself of life. In this consists the definition of life given by Christ.

LOVE AS ACTIVITY

Love is the only reasonable activity of mankind.

FOUNDATION OF RENUNCIATION

Real love always has as its foundation renunciation of individual happiness, and the affection toward all men which arises therefrom. Only upon this universal affection can spring up genuine love for certain people,—one's own relatives or strangers. And such love

alone gives the true bliss of life, and solves the apparent contradictions of the animal and the rational consciousness.

ELEMENT OF SACRIFICE

Love is love only when it is the sacrifice of one's self. Only when a man gives to another, not merely his time and his strength, but when he spends his body for the beloved object, gives up his life for him, —only this do we all acknowledge as love; and only in such love do we all find happiness, the reward of love. And only in virtue of the fact that there is such love toward man, only in this, does the world stand.

DOCTRINE OF CHRIST

Love, according to the doctrine of Christ, is life itself, but not a senseless, suffering, and perishing life, but a blessed and endless life. And we all know this. Love is not a deduction of the mind, it is not the result of certain activity; but it is itself the joyful activity of the life which encompasses us on all sides, and which we all know in ourselves from the first memories of our childhood to the time when the false teaching of the world veils it in our soul and deprives us of the possibility of testing it.

IMMORTAL LIFE

The man who has placed his life in subjection to the law of reason, and the manifestation of love, already beholds in this life, on one side, the rays of light from that new center of life toward which he is traveling, and, on the other, the action which this light, passing through him, produces upon those about him. And this gives him an unwavering faith in the impossibility of the decrease of life, in its immortality and in the eternal augmentation of life. It is impossible to receive faith from any one, it is impossible to convince one's self of immortality. In order to have faith in immortality it is necessary that the latter should exist; and in order that the latter should exist, it is necessary to understand one's life in that in which it is immortal. Only he can believe in a future life who has performed his work of life, who has established in that life that new relation to the world which does not, as yet, find a place in the world.

PERIOD OF MAN'S EXISTENCE

Plato has a myth relating how God first fixed the period of man's

existence at seventy years, but afterward, on perceiving that men were the worse for it, altered it to what it now is, that is to say, arranged it so that men do not know the hour of their death,—just so surely would reason have decided upon the present state of things, the myth narrating how men were first created without sensation of pain, but that afterward it was arranged as it is for their happiness.

VALUE OF PAIN

If the gods had created men without the feeling of pain, men would very soon have begun to beg for it; women lacking the pains of childbirth would have brought forth children under conditions where but few of them would have remained alive; children and young people would have thoroughly spoiled their whole bodies, and grown people would never have known either the errors of those who had lived before them, and of people now living, nor, what is the most important of all, their own errors,—they would not have known what they must do in this life, they would have had no rational object of existence, they could never have reconciled themselves to the idea of impending death in the flesh, and they would have had no love.

STRIVING AFTER HAPPINESS

The life of man is a striving after happiness, and what he strives for—that is given to him. . . . For a man who lives according to his law, there is no death and no suffering.

FAITH AND REASON

Attempts in our day to instil spiritual matters into man by faith, while ignoring his reason, are precisely the same as attempts to feed a man and ignore his mouth.

COMMON KNOWLEDGE

Men's intercourse with each other has proved to them that they all have a common foundation of knowledge, and men can never more return to their former errors; and the time is coming, and is even now come, when the dead shall hear the voice of the Son of God, and, hearing, shall be made alive.

It is impossible to drown that voice, because that voice is not the single voice of any one person, but the voice of all the rational con-

sciousness of mankind, which is expressed in every separate man, and in the best men of mankind, and now already in the majority of men.

Selections from My Confession

FAITH GIVES MEANING

For other men, as for myself, faith gave a meaning to life and a possibility of living.

BLESSINGS OF FAITH

Whatever answers any kind of faith ever gives to any one, every one of these answers gives an infinite meaning to the finite life of man, a meaning which is not destroyed by suffering, privation, and death. In faith, therefore, alone is found the possibility of living and a meaning in life. What is this faith? I understood that faith is not only the manifestation of things unseen, is not only a revelation (that is only a description of one of the signs of faith), is not the relation of man to God (faith must first be determined, and then God, and not faith through God), and is not only acquiescence with what has been told to man, as faith is most frequently understood to be,—but faith is the knowledge of the meaning of human life, in consequence of which man does not destroy himself, but lives. Faith is the force of life.

LIVE TO SEEK GOD

I really live only when I am conscious of Him and seek Him. . . . Live to seek God, and life will not be without God.

IN THE NAME OF RELIGION

When I looked around me at all that was done in the name of religion, I was horrified.

Selections from My Religion

ALL EXPOSITION

I do not care to expound the doctrine of Christ; I should wish only one thing: to do away with all exposition.

RULES OF THE CHURCH

A life based on Christian truth was precious and indispensable to

me, and the Church offered me rules completely at variance with the truth I loved. The rules of the Church touching belief in dogmas, the observance of the sacrament, fasts, prayers, were not necessary to me, and did not seem to be based on Christian truth. Moreover, the rules of the Church weakened and sometimes destroyed the desire for Christian truth which alone gave meaning to my life.

CHRIST'S TEACHING

I was troubled most by the fact that all human evil, the habit of judging private persons, of judging whole nations, of judging other religions, and the wars and massacres that were the consequence of such judgments, all went on with the approbation of the Church. Christ's teaching—judge not, be humble, forgive offenses, deny self, love,—this doctrine was extolled by the Church in words, but at the same time the Church approved what was incompatible with the doctrine. Was it possible that Christ's teaching admitted of such contradiction? I could not believe so.

SCRIPTURE PASSAGES

. . . it always seemed to me astonishing that, as far as I knew the Gospels, the passages on which the Church based affirmation of its dogmas were those that were most obscure, while the passages from which came the fulfilment of its teaching were the most clear and precise.

SERMON ON THE MOUNT

Of everything in the Gospels, the Sermon on the Mount always had for me an exceptional importance. I now read it more frequently than ever. Nowhere else does Christ speak with so great solemnity as in these passages, nowhere else does He give so many clear and comprehensible moral laws, appealing to every man's heart; nowhere else does He address Himself to a larger multitude of the common people. If there are any clear and precise Christian principles, one ought to find them here.

ONLY TRUE WAY

It seemed to me that the only true way was for me to try to follow the teaching of Christ.

JESUS' DISCIPLES

To His disciples Jesus says, Choose to be poor; be ready to bear persecution, suffering, and death, without resistance to evil.

QUESTIONS OF STATE

We are wrong when we say that the Christian doctrine is concerned only with the salvation of the individual, and has nothing to do with questions of State. Such an assertion is simply a bold and proofless affirmation of a most manifest untruth, which, when we examine it seriously, falls of itself to the ground.

A NEW LAW

. . . He not only told us what would result from the observance of this rule, but established a new basis for society conformable to His doctrine, and opposed to the social basis established by the law of Moses, by Roman law, and by the different codes in force to-day. He formulated a new law, the effect of which would be to deliver humanity from the evil which it has brought on itself.

HIS CHIEF AIM

. . . the chief aim of Christ's teaching is to regulate men's lives,—how they ought to live with regard to one another.

FAR AWAY FROM CHRIST

Our life is now so far away from Christ's teaching that this very estrangement constitutes now the chief difficulty in understanding its meaning. We have been so deaf and so forgetful of all that He said to us about our lives—not only when He commands us not to kill, but when He warns us against anger, when He commands us not to resist evil, but to turn the other cheek, to love our enemies; we are so accustomed to speak of a body of men especially organized for murder, as a Christian army, we are so accustomed to hear prayers addressed to Christ for the assurance of victory over our enemies, we have put our pride and glory in slaughter, we have made the sword, that symbol of murder, an almost sacred object (so that a man deprived of this symbol, of his sword, is a dishonored man); we are so accustomed, I say, to this, that now it seems to us that Christ did not forbid war, that if He had forbidden it He would have said so more plainly.

PRACTICE OF CHRIST'S TEACHING

If men will only believe in Christ's teaching and practise it, the reign of peace will come upon earth,—not that peace which is the work of man, partial, precarious, and at the mercy of chance; but the peace that is all-pervading, inviolable, and eternal.

ABOVE ALL ELSE

Christ teaches us to lift above everything the son of man, who is the Son of God, and the light of men.

THE WILL OF GOD

The only true life is the life that continues the past life, that promotes the happiness of the present and the happiness of the future. To take part in this true life, man should renounce his personal will so as to fulfil the will of the Father of Life who gave it to the son of man.

SAVED FROM DEATH

According to Christ's teaching, the personal life is saved from death . . . by the accomplishment of the will of God as propounded in Christ's command. Only on this condition, according to Christ's teaching, the personal life does not perish, but becomes eternal and immutable in the son of man.

THE KINGDOM OF GOD

If all men practised Christ's teaching, the kingdom of God would have come upon earth; if I alone practise it, I shall do what is best for all men and for myself. There is no salvation without the fulfilment of Christ's teaching.

CONFIRMING CHRIST'S TEACHING

Christ taught the truth, and if abstract truth is the truth, it will remain such in practise. If life in God is the only true life, and is in itself blessed, then it is so here in this world in spite of all the possible accidents of life. If a life here did not confirm Christ's teaching about life, then His teaching would not be true.

SUFFERING FOR CHRIST

We see countless sufferings endured by men in the name of the doctrine of the world, but in these times we hear nothing of suffering

in behalf of Christ's teaching. Thirty millions of men have perished in wars, fought in behalf of the doctrine of the world; thousands of millions of beings have perished, crushed by a social system organized on the principle of the doctrine of the world; but I know not of a million, a thousand, a dozen, or a single man, who has died a cruel death, or has even suffered from hunger and cold, in behalf of Christ's teachings. This is only a ridiculous excuse, proving how little we really know of Christ's teaching. We not only do not follow it; we do not even take it seriously. The Church has explained it in such a way that it seems to be, not the doctrine of life, but a bugbear.

THE KINGDOM ON EARTH

Christ's teaching is to bring the kingdom of God on earth. It is wrong to imagine that the practise of this doctrine is difficult; it is not only not difficult, but it is inevitable for the man who has once understood it. This teaching offers the only possible chance of salvation from certain ruin that threatens the personal life. Finally, the fulfilment of this teaching not only does not call men to endure the privations and sufferings of this life, but it puts an end to nine-tenths of the suffering which we endure in the name of the world's teaching.

SURRENDERED TO THE WORLD

The Church has surrendered to the world, and having surrendered, simply follows it.

FORM OF THE CHURCH

Not only has all life now entirely emancipated itself from the Church; it has no other relation to the Church, except that of contempt as long as the Church does not interfere with human affairs, and hatred when the Church seeks to reassert its ancient privileges. If the form which we call the Church exists, it is simply because men dread to shatter the chalice that once contained something precious.

SERVANT OF ALL

I understand now that he alone is above others who humbles himself before others and makes himself the servant of all.

TRUE CHURCH

The Church composed of those that sought to unite men in unity by the solemn affirmation that it alone was the truth, has long since fallen to decay.

But the Church composed of men united, not by promises or consecrations, but by deeds of truth and love, has always lived and will live forever. This Church, now as then, is made up not of those that say, "*Lord, Lord,*" and work iniquity, but of those that hear the words of truth and reveal them in their lives.

The members of this Church know that life is to them a blessing if they do not destroy the unity of the son of man; and that the blessing will be lost only to those that do not obey Christ's commands. And so the members of this Church cannot help practising Christ's commands and teaching them to others.

Whether this Church be in numbers little or great, it is, nevertheless, the Church that shall never perish, the Church in which all men will be united.

I BELIEVE

I believe in Christ's teaching, and this is my faith:—

I believe that my happiness is possible on earth only when all men fulfil Christ's teaching.

I believe that the fulfilment of this teaching is possible, easy, and pleasant.

I believe that even now, when this teaching is not fulfilled, if I should be the only one among all those that do not fulfil it, there is, nevertheless, nothing else for me to do for the salvation of my life from the certainty of eternal loss but to fulfil this teaching, just as a man in a burning house, if he find a door of safety, must go out.

I believe that my life according to the teaching of the world has been a torment, and that a life according to Christ's teaching can alone give me in this world the happiness for which I was destined by the Father of Life.

I believe that this teaching will give welfare to all humanity, will save me from inevitable destruction, and will give me in this world the greatest happiness. Consequently, I cannot help fulfilling it.

Selections from Personal Letters

CHRIST

I regard Jesus as the same kind of man we all are, and I believe it to be the greatest sacrilege and an evident proof of heathenism, to regard him as God. To consider Jesus as God is to renounce God.

Jesus I regard as man, but his teaching I regard as Divine, in so far as it expresses Divine truth. I know no higher teaching. It has given me life, and I try as far as I can to follow it.

About the birth of Jesus I know nothing, nor do I need to know.

About future life we know that it does exist, that life does not end with death. As to what that life will be it is not given to us to know, because it is not necessary to us.

TOLSTOY'S USE OF PRAYER

I have long ago contracted the habit of praying in solitude every morning, and that this my daily prayer is as follows:—

Our Father who art in Heaven, hallowed be Thy name. And after this I add from the Gospel of John: Thy name is love, God is love. He who abides in love abides in God, and God in him. No man hath seen God anywhere, but if we love one another then He abides in us, and His love is fulfilled in us. If any man say "I love God" but hateth his brother, he is a liar, for he that loveth not his brother whom he sees, how can he love God whom he hath not seen? Brothers, let us love one another; love is from God, and every man that loveth is from God and knoweth God, because God is love.

Thy Kingdom come. And I add: Seek ye the kingdom of God and His righteousness and all the rest will be added unto you. The Kingdom of God is within you.

Thy will be done on earth as it is in Heaven. And here I ask myself whether I really believe that I am in God and God in me? And do I believe that my life consists in increasing love in myself? I ask, do I remember that to-day I am alive, and to-morrow dead? Is it true that I do not wish to live for personal desires and human glory, but only for the fulfilment of the will of God? And I add the words of Jesus from the three Gospels: Not my will, but Thine; and not what I desire but what thou desirest. And not as I desire but as Thou desirest.

Give us this day our daily bread. I add: My food consists in doing the will of Him that sent me, and completing it. Deny thyself, take up thy cross for each day, and follow me. Take my yoke upon you and learn of me, for I am meek and humble in heart, and you will find peace for your soul. For my yoke is easy, and my burden is light.

And forgive us our sins as we forgive those who sin against us. I add: And your Father will not forgive you your sins unless each one of you forgive his brother who has sinned against him.

And lead us not into temptation. I add: Beware of the temptations of the flesh, of ambition, of ill-will, of gluttony, adultery, human glory. Do not give your alms before men, but so that your right hand does not know what your left is doing. And he is not meet for the kingdom of God who having taken the plow looks back. Rejoice when thou art abused and humiliated.

But deliver us from evil. I add: Beware of what issues from the heart: evil thoughts, murders (every ill-will toward men), thefts (profiting by what one has not earned), adultery (even in thought), false witness, slander.

I conclude the prayer again with the words of the Gospel of John: "And we know that we have passed from death into life if we love our brother. He that loveth not his brother has not eternal life abiding in him."

So do I daily pray, adapting the words of this prayer to my actions and my spiritual state.

WHEN IT IS WELL FOR US

God has not destined us to be rich, diseaseless, and deathless, but has given us trials, in the form of poverty, disease, the death of our friends and of ourselves—for the very purpose of teaching us to center our lives not in wealth, health, and this temporary existence, but in serving Him. And He has given us foes not in order that we should desire their ruin, but that we should learn to overcome them by love. He has given us a law of such a nature that it is always well with us if we fulfil it.

MIND OVER MATTER

A man need only become persuaded that he is ill, and he will be ill.

Hysterical subjects feel impelled to scream because they believe they are forced to scream. Habitual drunkards do not recover, because they are persuaded they cannot abstain. There is no more immoral and pernicious teaching than that man cannot perfect himself by his own efforts.

NECESSITY OF PRAYER

I believe it is impossible to live well without prayer, and that prayer is the necessary condition of a good, peaceful, and happy life. The Gospels indicate how one should pray, and what prayer should consist of.

In every man there is the divine spark, the Spirit of God. Every man is the son of God. Prayer consists in calling forth in oneself the divine element while renouncing all that is of the world, all which can distract one's feelings. (Mohammedans do very well when they shut their eyes and ears with their fingers on entering their mosques or beginning to pray.) The best method is the one Jesus teaches: to enter alone into one's chamber and lock the door: i.e., to pray in complete solitude, whether in a room, a wood, or a field.

Prayer consists in renouncing all that is of this world, external, and evoking in oneself the divine part of one's soul by throwing oneself into it, entering by it communion with Him of whom It is a part; recognizing oneself as the slave of God; and testing oneself, one's actions, one's desires, according to the demands not of the external circumstances of the world but of this divine part of one's soul.

THE SPIRITUAL LIFE

Prayer is a test of one's present and past actions according to the highest demands of the soul.

So that I not only do not reject solitary prayer, which re-establishes the divinity of the soul, but I regard it on the contrary as a necessary condition of spiritual (true) life. I reject petitionary prayer and public prayer with its singing, images, candles, and even theatricalities, as sacrilegious. I often wonder how this public and petitionary prayer can exist among men calling themselves Christians, when Jesus clearly and definitely said that one should pray in solitude, and that you should not ask for anything, because

before you open your mouth "your Father in heaven knoweth what ye need."

USE OF PRAYER

I read the thoughts of wise and righteous men, not only Christian and not only ancient; and reflect, searching out before God the evil in my heart, and trying to extract it. I also endeavor to pray during the daily round of my life when I am with men, and passions are getting hold of me. It is in these cases I try to recall to mind all that took place in my soul during my solitary prayer; and the more sincere that prayer was, the easier it is to refrain from evil.

Selections from Various Writings

FEARLESS CHURCH

Only true, free Christianity, untrammelled by any worldly institutions, and therefore afraid of nothing and no one, and having for its aim only the greater and greater knowledge of the divine truth and its greater and greater realization in life, can be tolerant.—*On Religious Tolerance*

LAW OF GOD

The law of God is the law of God not because, as the priests always affirm about their laws, it has been communicated in a miraculous way by God Himself, but because it unmistakably and obviously directs men to that way advancing along which they unquestionably are delivered from their sufferings, and unquestionably obtain the greatest inner (spiritual) and external (physical) welfare,—not some few particularly chosen men, but all men without exception.—*The Only Means*

HIGHER CHOICE

That I have renounced the Church which calls itself Orthodox is quite correct.

But I have renounced it not because I have revolted against the Lord; but, on the contrary, only because I desired to serve Him with all the powers of my soul.—*My Reply to the Synod*

PROGRESS WITHIN CIVILIZATION

I began by loving my Orthodox faith more than my peace; then I

loved Christianity more than my Church; and now I love the Truth more than anything in the world. And until now the Truth coincides for me with Christianity as I understand it; and I profess this Christianity, and in that measure in which I do profess it I peacefully and joyously live and peacefully and joyously am approaching death.—*My Reply to the Synod*

Walter Rauschenbusch

Biographical Note by Justin Wroe Nixon

It is now ten years since the passing of Walter Rauschenbusch (July 25, 1918) and the time is ripe for an appraisal of his work. In a strict sense of course no adequate appraisal could be made even by those with the most intimate and comprehensive knowledge of his career. A teacher of extraordinary learning and insight, a devoted lover of his kind, a friend who made friendship itself luminous with new meanings, the foremost interpreter in his time of modern social Christianity, poet, mystic, saint, prophet of a new reformation in religion, he was the greatest human being some of us have ever known.

No one who had ever heard the chuckling laugh of this great friendly soul or who had seen his face drawn with sympathy for the unfortunate could doubt that his social philosophy was rooted in a native passionate love for his fellowmen. In the late eighties and early nineties of the last century he and a few like-minded young pastors of New York City were stirred by the living conditions of the metropolis into protest against the social injustice which bore so heavily upon the poor. These young men felt that their protest against economic exploitation and their longing for a social redemption were profoundly religious yet there was no sanction for their conviction in the conventional orthodoxy of the time which proclaimed simply the salvation of individual souls in another world.

The subsequent career of Walter Rauschenbusch both as pastor and teacher were largely centered in the effort to give intellectual coherence and spiritual meaning to this germinal conviction of the unity of religious and social redemption. "In 1891," he says, "I spent a year in Germany partly on the teachings of Jesus and partly on sociology. That is a good combination and likely to produce results."

Such studies fertilized by active humanitarian sympathies did produce in his case the well-integrated social philosophy with which his generation became familiar.

That philosophy embodied two fundamental convictions, the one historical, the other sociological. It was the conviction of Walter Rauschenbusch as a historian that the authentic but forgotten gospel of Jesus was primarily a gospel of earthly redemption. "Thy Kingdom come. Thy will be done on earth" is inscribed on the dedicatory page of Christianity and the Social Crisis as an epitome of the message of the book. He believed that Jesus' message of the Kingdom of God was in essence the old prophetic message of the coming inauguration of the divine rule in human affairs. Jesus introduced a new element, in his proclamation that God's reign was near at hand, but he did not redefine the "Kingdom" because he meant by it in substance the theocratic world order of Hebrew tradition. His gospel was a summons to men to begin living the Kingdom life. As they lived the life the power of God would be released in them and the Kingdom would come more and more.

This specific bit of historical insight was supplemented in the case of our philosopher by another which was sociological in character. Suppose the church did accept as her own this original gospel of Jesus—the proclamation of the coming Kingdom of God on earth. How should she go about the realization of her vision? Should her mission be limited as in the past to the effort to change individual characters by personal appeals, ignoring the influence of the institutions through which human beings function as a society? For the illumination of the church's mission Walter Rauschenbusch invoked the aid of a fundamental law of biology according to which mutuality obtains between an organism and its environing order. In the spiritual realm this principle meant that if you were to secure Christian character in the case of the great mass of men you must provide a social order in which that character would have favorable opportunity for growth. An evil social order on the other hand meant dwarfed and stunted character.

Applied to our existing society this sociological insight demanded the organic expression of religion in the structure of social institutions as well as in the aspirations of individuals for personal righteousness. As he looked about him Professor Rauschenbusch saw

certain institutions, notably the family, political democracy and public education, where Christian ideals had already achieved a large measure of realization. The economic system constituted the area of social organization which had most completely resisted penetration by Christianity. Its reconstitution along the lines of a fraternalism like that of the Fabian Socialists was one of the major spiritual tasks of our time. An intelligent follower of the Master in our day needed a Christian political economy as surely as he needed a Christian theology.

It is not difficult to grasp the outlines of this scheme of thought. It was the simplicity of Walter Rauschenbusch's message as well as the cogency with which it was presented which made it so widely influential.

He believed that a divine society upon earth to be realized by the processes of fraternal living was the heart of the message of Jesus.

He believed that the constitution of that society was the mission of the church. The time was ripe for her to assume her God-given but long-neglected task.

He believed that an effective religion would have to find organic expression in the basic structure of social institutions.

He believed that a church which sought such an expression of her faith would become the spiritual organ of a new civilization.

Caught between the carbon points of historical and sociological conviction with a current of human sympathy flowing through it, the soul in which these beliefs emerged became luminous with prophetic passion. It was a rich Christianity which Walter Rauschenbusch gave to the world. It was challenging and revolutionary.

In our efforts toward church unity we are gradually coming to see that the vital cleavage in Christianity is between those who think of religion as an escape from life and those who think of it as the focusing center of the energies of God as they are brought into action for the transformation of human society.

Those who share the latter point of view have many tasks. If their church is to be the spiritual organ of a new civilization they will have to create a ritual, a moral discipline, a theology and a social philosophy consonant with their purpose. How may they

discern the comprehensive nature of their undertaking? It is doubtful whether there is still any point of vantage in modern Christian thought from whence their tasks and resources may be surveyed more adequately than in the writings of the seer of Rochester who invests with the qualities of a gospel those ancient words "Thy Kingdom come. Thy will be done on earth."—The Colgate-Rochester Divinity School Bulletin, November, 1928

Selections from The Social Principles of Jesus

THESE LITTLE ONES

Jesus was indignant when the disciples thought children were not of sufficient importance to occupy his attention. Compared with the selfish ambition of grown-ups he felt something heavenly in children, a breath of the Kingdom of God. . . . To inflict any spiritual injury on one of these little ones seemed to him an inexpressible guilt.

WHEN JESUS HEALED

Whenever Jesus healed he rendered a social service to his fellows. The spontaneous tenderness which he put into his contact with the sick was an expression of his sense of the sacredness of life.

STANDARDS OF SOCIAL MORALITY

In the Sermon on the Mount Jesus demanded that the standards of social morality be raised to a new level. He proposed that the feeling of anger and hate be treated as seriously as murder had been treated under the old code.

SACREDNESS OF HUMAN PERSONALITY

Can there be any doubt that Jesus had a spontaneous love for his fellow men and a deep sense of the sacredness of human personality? Physical deformity and moral guilt could not obscure the divine worth of human life to him. To cause any soul to stumble and go down, or to express contempt for any human being, was to him a horrible guilt.

SOCIAL DOGMA

The love of men became a social dogma of the Church. Some other convictions of Jesus left few traces on the common thought of Chris-

tendom, but the Church has always stood for a high estimate of the potential worth of the soul of man. It has always taught that man was made in God's image and that he is destined to share in the holiness and eternal life of God.

WHOLESALE WASTER

War is a wholesale waster of life.

SPIRIT OF JESUS

... the spirit of Jesus is an awakening force. Even the down-and-out brace up when they come in contact with him, and feel that they are still good for something.

CENTRAL LAW OF LIFE

Jesus passed by all ceremonial and ecclesiastical requirements, and put his hand on love as the central law of life, both in religion and ethics. It was a great simplification and spiritualization of religion. But love is the social instinct which binds man and man together and makes them indispensable to one another. Whoever demands love, demands solidarity. Whoever sets love first, sets fellowship high.

RUPTURE OF FELLOWSHIP

War is a rupture of fellowship on a large scale. . . . As soon as one nation no longer recognizes its social unity with another nation, all morality collapses, and a deluge of hate, cruelty, and lies follows. The problem of international peace is the problem of expanding the area of love and social unity. It is the sin of Christendom that so few took this problem seriously until we were chastised for our moral stupidity and inertia.

NEW ORDER OF THINGS

The upper classes held back through pride of birth or education, or through the timidity of wealth. In bringing in a new order of things, God had to use plain people to get a leverage.

MASTER FACT

The Kingdom of God is a master fact. It takes control. When the Kingdom becomes a reality to us, we can not live on in the old way. We must repent, begin over, overhaul the values of life and put

them down at their true price, and so readjust our fundamental directions. The conduct of the individual must rise in response to higher conceptions of the meaning and possibilities of the life of humanity.

TRUE SOCIAL ORDER

The Kingdom, the true social order, is the highest good; all other good things are contained in it.

ETHICAL RELIGION

In the Sermon on the Mount Jesus formally outlined his conceptions of ethical and religious life as distinguished from those then current. It was the platform of the Kingdom of God. We might expect it to begin with denunciation. Instead it opens with a spontaneous burst of joy. A great good was coming.

KINDLED SOUL

Any man whose soul is kindled by the conception of the Kingdom of God is a real man. Whoever loves the idea, must turn it into reality as far as life lets him. Whoever tries, will suffer. But even if he suffers, he will be more blessed and more truly a man than he would be if he did not try.

EMPTINESS OF RELIGIOUS TALK

Jesus evidently felt deeply the emptiness and futility of much of the religious talk. He was interested only in those emotions and professions which could get themselves translated into character and action. Words have always been the bane of religion as well as its vehicle. Religious emotion has enormous motive force, but it is the easiest thing in the world for it to sizzle away in high professions and wordy prayers. In that case it is a substitute and counterfeit, and a damage to the Reign of God among men.

MEANING OF THE KINGDOM

The idea of the Kingdom of God is not identified with any special social theory. It means justice, freedom, fraternity, labor, joy. Let each social system and movement show us what it can contribute and we will weigh its claims. We want the old ideal defined in modern terms, in the terms of modern democracy, of the power

machine, of international peace, and of evolutionary science. But we want to embrace it with the old religious faith and ardor, so that we can pray over it.

WORK IN THE OPEN

Gymnasium work is all right, but real work in the open is better. We are most durably saved by putting in hard work for the Kingdom of God.

SOCIAL RENEWAL

The ABC of social renewal and moral advance is for each of us to face our sins sincerely and get on a basis of frankness with God and ourselves.

THE PROPHETS

The Hebrew religion was an unfinished religion. That is one of the best proofs of its divine inspiration. The prophets had the forward look. Great things were yet to come. As one of the most daring expressed it, the old and hallowed covenant, made by God at the Exodus, would be superseded by a new and higher relation; God would write his law into the hearts of the people; the old drill in outward statutes would disappear, for all men would know God by an inward experience of forgiveness and love.

GREAT HEALER

Not the great warrior and killer, but the great healer and the man who multiplies the blades of grass and the ears of wheat and the size of potatoes shall be the great names treasured.

MISINTERPRETATION OF CHRISTIANITY

Medieval Christianity sincerely assented to the principle that private property is a danger to the soul and a neutralizer of love. Every monastic community tried to cut under sex dangers by celibacy, and property dangers by communism. This was an enormous misinterpretation of Christianity, but it shows that men took the teachings on the dangers of private property seriously. The modern Christian world does not. It has quietly set aside the ideas of Jesus on this subject, lives its life without much influence from them, and contents itself with emphasizing other aspects.

RELIGIOUS SPIRIT

The religious spirit will always have to call the individual farther than the law can compel him to go.

LESS DIVIDED CHURCHES

The strong religious life of our people might be more effective if the churches were less divided. Their economic and human resources are partly wasted by useless competition. Our denominational divisions are nearly all an historical heritage, imported from Europe, and coming down from a controversial age. Their issues all meant something vital and socially important in the midst of the social order of that day; but in many cases the real significance has quietly crumbled away, and they are not really the same issues that deeply engaged our forefathers. . . . We need a revaluation of our religious issues from the point of view of the Kingdom of God.

FORMATION OF CHARACTER

Character is formed by action, but after it is formed, it determines action. What a man says and does, he becomes; and what he has become, he says and does.

MORALLY LAZY

Men are morally lazy; they have to be pushed into what is good for them, and the "pushee" is almost sure to resent the pushing. The idea that men ardently desire what is rational and noble is pernicious fiction. They want to be let alone. This is part of original sin.

DANGEROUS POWER

When we call out the militant spirit in religion, we summon a dangerous power. It has bred grimness and cruelty. Crusaders and inquisitors did their work in the name of Jesus, but not in his spirit. We must saturate ourselves with the spirit of our Master if our fighting is to further his Kingdom. Jesus blended gentleness and virility, forgiving love and uncompromising boldness. He offered it as a mark of his Kingdom that his followers used no force to defend him. Wherever they have done so, the Kingdom of heaven has dropped to the level of the brutal empires. His attack is by the truth; whoever is won by that, is conquered for good. Force merely changes the form of evil. When we "overcome evil with good," we eliminate it.

EVANGELISM

Evangelism is the attack of redemptive energy in the sphere of personal life. It comes to a man shamed by the sense of guilt and baffled by moral failure, and rouses him to a consciousness of his high worth and eternal destiny. It transmits the faith of the Christian Church in a loving and gracious God who is willing to forgive and powerful to save. It teaches a man to pray, curing his soul by affirming over and over a triumphant faith, and throwing it open to mysterious spiritual powers which bring joy, peace, and strength beyond himself. It sets before him a code of moral duty to quicken and guide his conscience. It puts him inside of a group of like-minded people who exercise social restraint and urge him on.

SOCIALIZED SALVATION

If evil is socialized, salvation must be socialized.

SAVING TO BE DONE

Wherever there is any saving to be done, Christianity ought to be in it.

SERVANT OF JEHOVAH

Isaiah 53 describes the servant of Jehovah as rejected and despised, misunderstood, bearing the transgressions and chastisement of all. It is the first great formulation of the fact of vicarious suffering in humanity.

THE CROSS

Christian men have differed widely in interpreting the significance of Christ's suffering and death, but all have agreed that the cross was the effective culmination of his work and the key which unlocks the meaning of his whole life. The Church has always felt that the death of Christ was an event of eternal importance for the salvation of mankind, unique and without a parallel. It has an almost inexhaustible many-sidedness. . . . Jesus himself linked his own suffering and rejection with the fate of the prophets who were before him and with the fate of his disciples who would come after him. He saw a red line running through history, and his own life and death were part of it. He himself generalized the social value of his peculiar experience, and taught us to see the cross as a great social principle

of the Kingdom of God. He saw his death as the highest demonstration of a permanent law of human life.

WHERE CHRIST PLACED HIMSELF

The cross had an incomparable value in putting the cause of Christianity before the world. It placed Jesus where mankind could never forget him.

FUNCTION OF PAIN

If pain does not force the elimination of its own cause, it is an added evil.

NEXT BEST THING

The next best thing to being a prophet is to interpret a prophet.

OUR SEMI-PAGAN SOCIETY

Our semi-pagan society has always practised vicarious suffering by letting the poor bear the burdens of the rich in addition to their own.

SUBTLE TEMPTATIONS

Constant fighting against evil involves subtle temptations. To stand alone, to set your own conviction against the majority, to challenge what is supposed to be final, to disregard the conventional standards—this may lead to dangerous habits of mind. If we propose to spread a lot of canvas in a high wind, we need the more ballast in the hold. Through the thin partitions of a summer hotel, a man heard Moody praying God to save him from Moody. Imagine what it must be to lose standing and honor among your fellow men by secret weakness. Imagine also the poignant pain if your disgrace pulls down a cause which you have loved for years and which in purer days you vowed to follow to its coronation.

SPARKLE OF GENIUS

Simply from the point of view of literature, it is an amazing thing that anything characteristic in Jesus survived at all. But it did. His sayings have the sparkle of genius and personality; the illustrations and epigrams which he threw off in fertile profusion are still clinchers; even his humor plays around him. Critics undertake to fix on the genuine sayings by internal evidence. Only a mind of tran-

scendent originality could win its way to posterity through such obstructions.

UNDERSTANDING CHRISTIANITY

Christians have never fully understood Christianity. A purer comprehension of its tremendous contents is always necessary.

REALIZATION OF THE KINGDOM

Jesus was the initiator of the Kingdom of God. It is a real thing, now in operation. It is within us, and among us, gaining ground in our intellectual life and in our social institutions. It overlaps and interpenetrates all existing organizations, raising them to a higher level when they are good, resisting them when they are evil, quietly revolutionizing the old social order and changing it into the new. It suffers terrible reverses, we are in the midst of one now, but after a time it may become apparent that a master hand has turned the situation and laid the basis of victory on the wrecks of defeat. The Kingdom of God is always coming; you can never lay your hand on it and say, "It is here." But such fragmentary realizations of it as we have, alone make life worth living.

Selections from Dare We Be Christians?

WORLD OF THE BIBLE

The world of the Bible . . . is a great world. I have wandered through it all, but I have never made it all my own. But some friendly hills and valleys in it are mine by right of experience. Some chapters have comforted me; some have made me homesick; some have braced me like a bugle call, and some always enlarge me within by a sense of unutterable fellowship with a great, quiet Power that pervades all things and fills me.

Such passages make up for each of us his Bible within the Bible, and the extent and variety of these claims he has staked out in it measure how much of the great Book has really entered into the substance of his life.

INSPIRED LOVE CHAPTER

This unintentional origin of Paul's praise of love is to me one of the most suggestive facts about it. One of the most beautiful and power-

ful religious utterances in all literature thus rose spontaneously from a Christian soul. It is as if an angel had touched him on the shoulder and said: "Speak the final word, Paul! Tell them the greatest thing of all." So here we catch inspiration in the act. The quiet, logical march of the argument was burst apart by a thought so divine and insistent that it could not wait, and that thought was the indispensableness of love in religion.

SOCIALLY FRUITFUL

The demand that religion should be socially fruitful has been taken up by all the world today with an insistent cry that has shaken the Church and has produced an over-hauling of all its life.

INDISPENSABLENESS OF LOVE

We ought to see the indispensableness of love amid the facts of the twentieth century with the same precision and the same Christian enthusiasm as Paul saw it in the first century.

DOCTRINE OF LOVE

Have we faith enough to believe that the Christian doctrine of love is the solution of our big modern questions? Do we dare to assert the futility of everything in our great world of commerce and industry that leaves love out? Do we dare to undertake the readjustment of all social life to bring it into obedience to the law of love? That is a far severer test of our faith in Christ than to believe in the infallibility of a book or in the certainty of dogmas formulated so long ago that only a few hundred men in Christendom today know what they originally were meant to mean.

CREATIVE ART

The love of fatherhood and motherhood is a divine revelation and miracle. It is a creative act of God in us.

MORE LOVE, LESS FORCE

The more love, the less force; the more force, the less love. Despotic government had to use plentiful force to keep its unnatural structure erect. The spread of democracy has brought a great softening of the horrors of criminal law and it will yet bring us a great lessening of militarism. Every proposed increase in police force and military

organization is a challenge and accusation against those institutions of society which ought to create social solidarity. If ever our country draws toward its ruin, it will bristle with efficient arsenals and hired fighters. The constant use of military violence in labor disputes in our country proves that industry is still in the despotic stage. It needs democratizing and Christianizing.

LIVING STRONGLY

We never live so intensely as when we love strongly. We never realize ourselves so vividly as when we are in the full glow of love for others.

SELFISH PERSON

A selfish person becomes a stupid person if he lives long enough. Other things being equal, the loving people are the wise people.

LOVE REJUVENATION

. . . love is the fountain of youth which the Spanish conquistadores sought. . . . love rejuvenates life.

ABIDING SATISFACTION

The more true happiness and abiding satisfaction we have had from love, the more ought we to trust it as the true way of life.

INFLUENCED BY CHRIST

A man is a Christian in the degree in which he shares the spirit and consciousness of Jesus Christ, conceiving God as Jesus knew him and seeing human life as Jesus realized it. None of us has ever done this fully, but on the other hand there is no man within the domain of Christendom who has not been influenced by Christ in some way.

HISTORICAL INFLUENCES OF CHRISTIANITY

Every man can profit by the historical influences of Christianity and be a passive pensioner on its vested funds. But it clearly needs active personal agents who will incarnate its vitalities, propagate its principles, liberate its undeveloped forces, purify its doctrine and extend the sway of its faith in love over new realms of social life. Dare we be such men? Dare we be Christians? Those who take up the propaganda of love and substitute freedom and fraternity for coercion and class differences in social life are the pioneers of the Kingdom of

God; for the reign of the God of love will be fulfilled in a life of humanity organized on the basis of solidarity and love.

FUNDAMENTALLY THE SAME

History is never antiquated, because humanity is always fundamentally the same. It is always hungry for bread, sweaty with labor, struggling to wrest from nature and hostile men enough to feed its children.

HALLOWING OF ALL LIFE

Religion is the hallowing of all life, and its health-giving powers are always impaired if it is denied free access to some of the organs through which it fulfils its functions.

Selections from Christianity and the Social Crisis

POTENT INSTITUTION

The Church, the organized expression of the religious life of the past, is one of the most potent institutions and forces in Western civilization. Its favor and moral influence are wooed by all parties. It cannot help throwing its immense weight on one side or the other. If it tries not to act, it thereby acts; and in any case its choice will be decisive for its own future.

Apart from the organized Church, the religious spirit is a factor of incalculable power in the making of history. In the idealistic spirits that lead and in the masses that follow, the religious spirit always intensifies thought, enlarges hope, unfetters daring, evokes the willingness to sacrifice, and gives coherence in the fight. Under the warm breath of religious faith, all social institutions become plastic. The religious spirit removes mountains and tramples on impossibilities. Unless the economic and intellectual factors are re-enforced by religious enthusiasm, the whole social movement may prove abortive, and the New Era may die before it comes to birth.

TRIUMPH OF RELIGIOUS FAITH

It is a triumph of religious faith if a man who is crippled for life, and confined to a hopeless bed of pain and uselessness, still keeps his faith in God intact, or even develops so strong a trust in him who has slain him that others come to his bedside to draw faith from his mere look and existence.

ON THE WAY TO GOD

The "practical men" and conservatives have the pleasure of feeling that they are the only ones who can really make reforms work. The prophetic minds have the satisfaction of knowing that the world must come their way whether it will or not, because they are on the way to justice, and justice is on the way to God.

COPYING PROPHETS

No true prophet will copy a prophet. Their garb, their mannerisms of language, the vehemence of their style, belong to their age and not to ours. But if we believe in their divine mission and in the divine origin of the religion in which they were the chief factors, we cannot repudiate what was fundamental in their lives. If any one holds that religion is essentially ritual and sacramental; or that it is purely personal; or that God is on the side of the rich; or that social interest is likely to lead preachers astray; he must prove his case with his eye on the Hebrew prophets, and the burden of proof is with him.

SOCIAL THOUGHTS AND AIMS

. . . the better we know Jesus, the more social do his thoughts and aims become.

REAL CREATOR

Like the old prophets, Jesus believed that God was the real creator of the kingdom; it was not to be set up by man-made evolution.

FELLOWSHIP OF JUSTICE

If the kingdom of God is the true human society, it is a fellowship of justice, equality, and love. But it is hard to get riches with justice, to keep them with equality, and to spend them with love.

RADICAL TEACHINGS OF JESUS

. . . the radical teachings of Jesus are not ascetic, but revolutionary, and that distinction is fundamental.

MORE THAN SOCIAL REFORMER

Jesus was not a mere social reformer. Religion was the heart of his life, and all that he said on social relations was said from the religious point of view. He has been called the first socialist. He was more; he was the first real man, the inaugurator of a new humanity.

But as such he bore within him the germs of a new social and political order. He was too great to be the Saviour of a fractional part of human life. His redemption extends to all human needs and powers and relations.

SPECULATIVE THOUGHT

Theologians have felt no hesitation in founding a system of speculative thought on the teachings of Jesus, and yet Jesus was never an inhabitant of the realm of speculative thought.

SPREADING EVENLY

Wealth—to use a homely illustration—is to a nation what manure is to a farm. If the farmer spreads it evenly over the soil, it will enrich the whole. If he should leave it in heaps, the land would be impoverished and under the rich heaps the vegetation would be killed.

POVERTY LINE

The nearer the people descend toward the poverty line, the less will be available for the higher wants.

PRIEST AND PEOPLE

“Like priest, like people.” The condition of the Church depends on the character of the ministry, and the condition of the ministry depends on the social health of the people.

BUSINESS PRACTICES

If the Church cannot bring business under Christ’s law of solidarity and service, it will find his law not merely neglected in practice, but flouted in theory.

RIGHT TO LABOR

The right to labor is one of the fundamental rights of man.

Selections from Prayers of the Social Awakening

DIVINE PURPOSE

If now we could have faith enough to believe that all human life can be filled with divine purpose; that God saves not only the soul, but the whole of human life; that anything which serves to make men healthy, intelligent, happy, and good is a service to the Father of

men; that the kingdom of God is not bounded by the Church, but includes all human relations—then all professions would be hallowed and receive religious dignity.

LORD'S PRAYER

The Lord's Prayer is recognized as the purest expression of the mind of Jesus. It crystallizes his thoughts. It conveys the atmosphere of his childlike trust in the Father. It gives proof of the transparent clearness and peace of his soul.

HERITAGE OF SOCIAL CHRISTIANITY

The Lord's Prayer is part of the heritage of social Christianity which has been appropriated by men who have had little sympathy with its social spirit. It belongs to the equipment of the soldiers of the kingdom of God.

PURPOSE OF GOD

. . . no one has a clear right to ask for bread for his body or strength for his soul, unless he has identified his will with this all-embracing purpose of God [the establishment of the Kingdom], and intends to use the vitality of body and soul in the attainment of that end.

SOCIALLY RIGHT

We shall have to be socially right if we want to be religiously right. Jesus will not suffer us to be pious toward God and merciless toward men.

OUR HUMAN FRAILTY

In the prayer, "Lead us not into temptation," we feel the human trembling of fear. Experience has taught us our frailty. Every man can see certain contingencies just a step ahead of him and knows that his moral capacity for resistance would collapse hopelessly if he were placed in these situations. Therefore Jesus gives voice to our inarticulate plea to God not to bring us into such situations.

But such situations are created largely by the social life about us. If the society in which we move is rank with sexual looseness, or full of the suggestiveness and solicitations of alcoholism; if our business life is such that we have to lie and cheat and be cruel in order to live and prosper; if our political organization offers an ambitious man the alternative of betraying the public good or of being

thwarted and crippled in all his efforts, then the temptations are created in which men go under, and society frustrates the prayer we utter to God. No church can interpret this petition intelligently which closes its mind to the debasing or invigorating influence of the spiritual environment furnished by society. No man can utter this petition without conscious or unconscious hypocrisy who is helping to create the temptations in which others are sure to fall.

RING OF BATTLE

The words "Deliver us from the evil one" have in them the ring of battle. They bring to mind the incessant grapple between God and the permanent and malignant powers of evil in humanity. To the men of the first century that meant Satan and his host of evil spirits who ruled in the oppressive, extortionate, and idolatrous powers of Rome. Today the original spirit of that prayer will probably be best understood by those who are pitted against the terrible powers of organized covetousness and institutionalized oppression.

FOR DOCTORS AND NURSES

We praise thee, O God, for our friends, the doctors and nurses, who seek the healing of our bodies. We bless thee for their gentleness and patience, for their knowledge and skill. We remember the hours of our suffering when they brought relief, and the days of our fear and anguish at the bedside of our dear ones when they came as ministers of God to save the life thou hadst given. May we reward their fidelity and devotion by our loving gratitude, and do thou uphold them by the satisfaction of work well done.

We rejoice in the tireless daring with which some are now tracking the great slayers of mankind by the white light of science. Grant that under their teaching we may grapple with the sins which have ever dealt death to the race, and that we may so order the life of our communities that none may be doomed to an untimely death for lack of the simple gifts which thou hast given in abundance. Make thou our doctors the prophets and soldiers of thy kingdom, which is the reign of cleanliness and self-restraint and the dominion of health and joyous life.

Strengthen in their whole profession the consciousness that their calling is holy and that they, too, are disciples of the saving Christ. May they never through the pressure of need or ambition surrender

the sense of a divine mission and become hirelings who serve only for money. Make them doubly faithful in the service of the poor who need their help most sorely, and may the children of the working man be as precious to them as the child of the rich. Though they deal with the frail body of man, may they have an abiding sense of the eternal value of the life residing in it, that by the call of faith and hope they may summon to their aid the mysterious spirit of man and the powers of thy all-pervading life.

FOR FAITHFUL FRIENDS

We praise thee, O God, for faithful friends and fellow workers, for the touch of their hands and the brightness of their faces, for the cheer of their words, and the outflow of good will that refreshes us. Grant us the insight of love that we may see them as thou seest, not as frail mortals, but as radiant children of God who have wrought patience out of tribulation and who bear in earthen vessels the treasures of thy grace. May nought mar the joy of our fellowship. May none remain lonely and hungry of heart. Give us more capacity for love and a richer consciousness of being loved. Overcome our coldness and reserve, that we throw ajar the gates of our hearts and keep open house this day. Lift our human friendships to the level of spiritual companionship. May we realize thee as the eternal bond of our unity. Shine upon us from the faces of our friends, thou all-pervading beauty, that in loving them we may be praising thee. Through Christ, our Lord. Amen.

FOR THE UNIVERSE

O God, we thank thee for this universe, our great home; for its vastness and its riches, and for the manifoldness of the life which teems upon it and of which we are a part. We praise thee for the arching sky and the blessed winds, for the driving clouds and the constellations on high. We praise thee for the salt sea and the running water, for the grass under our feet. We thank thee for our senses, by which we can see the splendor of the morning and hear the jubilant songs of love and smell the breath of the springtime. Grant us, we pray thee, a heart wide open to all this joy and beauty, and save our souls from being so steeped in care or so darkened by passion that we pass heedless and unseeing when even the thorn bush by the wayside is aflame with the glory of God. Amen.

FOR TEACHERS

We implore thy blessing, O God, on all men and women who teach the children and youth of the world. Into their hands are committed the true treasures of the nations. As they teach the children so shall the future of the nations be. Grant to all teachers an abiding consciousness that they are coworkers with thee. Teach them to reverence the young lives, clean and plastic, and to realize that generations still unborn shall rue their sloth or rise to higher levels through their wisdom and faithfulness. Gird them for their task with thy patience and tranquillity. Reward thy servants with a glad sense of their own eternal worth as teachers of the race, and in the heat of the day show them the spring by the wayside that flows from the eternal silence of God and gives new light to the eyes of all who drink of it.

PARAPHRASE OF I CORINTHIANS 13

If I create wealth beyond the dream of past ages and increase not love, my heat is the flush of fever and my success will deal death.

Though I have foresight to locate fountains of riches, and power to pre-empt them, and skill to tap them, and have no loving vision for humanity, I am blind.

Though I give of my profits to the poor and make princely endowments for those who toil for me, if I have no human fellowship of love with them, my life is barren and doomed.

Love is just and kind. Love is not greedy and covetous. Love exploits no one; it takes no unearned gain; it gives more than it gets. Love does not break down the lives of others to make wealth for itself; it makes wealth to build the life of all. Love seeks solidarity; it tolerates no divisions; it prefers equal workmates; it shares its efficiency. Love enriches all men, educates all men, gladdens all men.

The values created by love never fail; but whether there are class privileges, they shall fail; whether there are millions gathered, they shall be scattered; and whether there are vested rights, they shall be abolished. For in the past strong men lorded it in ruthlessness and strove for their own power and pride, but when the perfect social order comes, the strong shall serve the common good. Before the sun of Christ brought in the dawn, men competed, and forced tribute from weakness, but when the full day shall come, they will work as mates in love, each for all and all for each. For now we see

in the fog of selfishness, darkly, but then with social vision; now we see our fragmentary ends, but then we shall see the destinies of the race as God sees them. But now abideth truth, justice, and love; these three; and the greatest of these is love.

Selections from Christianizing the Social Order

LIFE OF THE NATION

The other day I was walking along the seashore. A broad stretch of sand and slimy stones was between me and the water. Dead things lay about, stranded, limp and gray. It was ebb tide.

When I returned after a few hours, a magic change had taken place. Over the stagnant flats the waves were rolling briskly and eagerly, as if they were young. The gulls were dipping and screaming. Gray ripples far out showed where fish were schooling. All the world smelled and felt differently. The tide was coming in.

The same sense of a great change comes over any one who watches the life of this nation with an eye for the stirring of God in the souls of men. There is a new shame and anger for oppression and meanness; a new love and pity for the young and frail whose slender shoulders bear our common weight; a new faith in human brotherhood; a new hope of a better day that is even now in sight.

AMERICAN CHURCHES

The American churches are part of the American nation. They are not a foreign clerical organization grafted on our national life, but an essential part of it from the beginning, a great plastic force which has molded our public opinions and our institutions from the foundation up. They are organizations of the people, by the people, and for the people. When a great spiritual movement like the social awakening shakes our nation to the depths, we may be sure that the churches will respond to it and have an active part in it.

DIVINE PROGRESS

We are apt to think that progress is the natural thing. Progress is more than natural. It is divine.

POWER OF RELIGION

The power of religion is almost illimitable, but it is not necessarily beneficent. Religion intensifies whatever it touches, be it good or

evil, just as electricity turns a magnet into an electromagnet. There is no love so tender, no compassion so self-sacrificing, no courage so enduring, as the love and compassion and courage inspired by religion. But neither is any hatred so implacable or any cruelty so determined as religious hatred and cruelty. . . . When we pray for more religion, let us pray for a religion that is dedicated to the better future and not to an evil past.

FATE OF THE NATION

Once more the fate of a nation is rocking in the balance. Let the Church of Christ fling in, not the sword, but the cross, not against the weak, but for them!

MORAL EFFICIENCY

Our moral efficiency depends on our religious faith. The force of will, of courage, of self-sacrifice liberated by a living religious faith is so incalculable, so invincible, that nothing is impossible when that power enters the field.

HIGHEST MORAL DESIRES

Religion, to have power over an age, must satisfy the highest moral and religious desires of that age.

MOST VALUABLE ACHIEVEMENTS

One of the most valuable achievements in the domain of personal religion which is now open to any man is to build up a rounded and harmonious Christian personality in which all the sweetness and intensity of the old religious life shall combine with the breadth, intelligence, and fighting vigor of the social spirit.

CHRISTIANITY HAS SUCCEEDED

We often hear the assertion that no one can tell whether Christianity would work, because Christianity has never been tried.

I deny it. Christianity has been tried, both in private and in social life, and the question is in order whether anything in the history of humanity has succeeded except Christianity.

CO-OPERATION EFFECTIVE

Co-operation is not only morally beautiful, but economically effective. The great achievements of modern life are almost wholly due to the application of this principle.

SUBJECT WORKING CLASS

A subject working class, without property rights in the instruments of their labor, without a voice in the management of the shops in which they work, without jurisdiction over the output of their production is a contradiction of American ideals and a menace to American institutions. As long as such a class exists in our country, our social order is not christianized. Civilization has now reached the point where power must shift from the ruling class to the people in industry as it has shifted in the political constitution of States. We need industrial democracy.

MAN'S HEART

No man is moral unless his heart is set on a reign of freedom and justice. No man is a mature Christian unless he is willing to suffer personal loss to bring in freedom and justice.

SACRED SPARK

Life is the sacred spark of God in us, and the best of our race have revered it most. Wherever life is held precious, and restored and redeemed when broken or soiled, there is God's country, and there the law of Christ prevails.

GOD'S COUNTRY

God's country is the home of beauty. God is not only the all-wise and all-powerful, but the all-beautiful. The connection between religion and beauty, between morality and art, is of the closest. The sense of beauty is the morning portal of the temple of God by which the young best love to enter for worship. Ruskin has taught us that art has its roots in the moral life, and that permanent ugliness is a product of sin and a producer of brutality.

GLORIES OF CHRISTIANITY

One of the glories of Christianity is the place it gives to love. It sums up all religious duty in love to God, and all ethical duty in love to man. It has set before humanity as the fullest revelation of God and the highest expression of manhood the life of Jesus Christ, whose name is a synonym of love. It has made love the dominant characteristic in the nature of God himself, and therewith has written love across the whole universe.

Love is the force that draws man and man together, the great

social instinct of the race. It runs through all our relations and is the foundation of all our institutions. . . . The social mission of Christianity is to make this natural instinct strong, durable, pure, holy, and victorious over all selfish and hateful passions.

ON THE SIDE OF FREEDOM

Christianity necessarily must be on the side of freedom if it is to fulfill its twofold purpose of creating strong and saved characters, and of establishing a redeemed and fraternal social life, for neither of the two is possible without freedom.

ECONOMIC DEMOCRACY

We are told that democracy has proved a failure. It has in so far as it was crippled and incomplete. Political democracy without economic democracy is an uncashed promissory note, a pot without the roast, a form without substance. But in so far as democracy has become effective, it has quickened everything it has touched.

SPIRITUAL HOPE AND ECONOMIC EQUALITY

Democracy has become a spiritual hope and a religious force. It stands for the sanitation of our moral relations, and for the development of the human soul in freedom and self-control. In some future social order democracy may possibly stand for the right to be unequal. In our present social order it necessarily stands for more equality between man and man.

CHRISTIANIZING THE SOCIAL ORDER

Democracy aids in christianizing the social order by giving political and economic expression to this fundamental Christian conviction of the worth of man. We do not want absolute [economic] equality; we do want approximate equality. . . . Democracy is the archangel whom God has sent to set his blazing foot on . . . icebergs of human pride and melt them down.

RESTORING WASTED TISSUES

Mending the social order is not like repairing a clock in which one or two parts are broken. It is rather like restoring diseased or wasted tissues, and when that has to be done, every organ and cell of the body is heavily taxed. During the reconstructive process every one of us must be an especially good cell in whatever organ of the social body we happen to be located.

Name Index

Abbott, Lyman, 15
Abelard, 103
Alexander, 29
Ambrose, viii, 47-56
Arnold, Matthew, 163
Augustine, viii, 36, 67-82, 93, 122, 153,
285, 334, 409

Basil, viii, 41-46, 409
Beaufort, M., 285
Bede, viii, 90-95
Benedict, 85, 122
Bernard of Clairvaux, viii, 103-116,
122
Beza, Theodore, 219
Brooks, Phillips, viii, 423-447
Brother Lawrence, viii, 285-299
Browning, 15
Burns, Robert, 347

Calvin, viii, 219-233, 334
Carlyle, viii, 207, 270, 333, 347-368,
374
Cecil, Lord Hugh, 333
Chaucer, 91
Chrysostom, viii, 57-66, 409
Clement of Alexandria, viii, 29-34

de Sales, Francis, viii, 162, 234-253
Drummond, Robert Blackley, 195

Easterwine, Abbott, 91
Eckhart, Johannes, viii, 128-136
Emerson, Ralph Waldo, viii, 16, 366,
367, 369-401, 424
Erasmus, viii, 195-206
Erigena, John Scotus, viii, 96-102
Eusebius, 36, 41

Field, Claud, 128
Flugel, Ewald, 347
Fox, George, viii, 270-284, 333, 334,
379, 381, 383
Francis of Assisi, viii, 119-127, 201
Froude, James Anthony, 403

Goethe, 348, 349, 376, 388, 451
Gregory the Great, viii, 85-89, 92

Henderson, Ernest F., 101
Hodgkin, Thomas, 270
Holmes, Oliver Wendell, 369
Hughes, Hugh Price, 333
Huss, 209, 210, 213
Hutcheson, Archibald, 301

Inge, William Ralph, 300

Jerome, 35, 59
Jesus, 3, 4, 12, 51, 94, 112, 177, 375,
390, 398, 426, 437
Jews, 19, 21, 38, 205, 261, 264, 266,
268, 278
Johnson, Samuel, 163, 302
Jones, Rufus M., 128, 137-140

Kates, F. W., 162
Kempis, Thomas à, 162-191
Kingsley, Charles, 153, 163
Knox, John, 359, 366

Law, William, viii, 300-330
Loyola, Ignatius, 162
Luther, Martin, viii, 153, 154, 197,
207-218, 254

Mackey, Henry Benedict, 234
McGiffert, Arthur Cushman, 103
Milton, John, 268, 375, 395
More, Sir Thomas, 195
Moses, 375, 386

Neander, 57
Newman, John Henry, viii, 41, 333,
334, 402-422
Nixon, Justin Wroe, 473

Origen, 29

Paul, viii, 15, 21, 86, 119, 198, 201,
205, 385, 449, 483
Penn, William, 379
Peter, 12, 13, 86

- Plato, 29, 97, 329
 Plutarch, 371
 Pusey, Edward Bouverie, 35, 67
 Pythagoras, 329
- Rauschenbusch, Walter, viii, 473-496
 Renan, Ernest, 3
- Sabatier, Paul, 119
 Scudder, Vida D., 90
 Socrates, 4, 201, 329, 379, 390
 Stapleton, J. C., 60
 Straus, Oscar S., 254
 Stuber, Stanley Irving, 41, 128
- Tauler, Johannes, viii, 137-152
- Taylor, Jeremy, 385
 Tertullian, viii, 35-40
 Thomas à Kempis, viii, 162-191
 Thoreau, Henry, 392
 Thornton, R., 47
 Tolstoy, viii, 448-472
 Townsend, W. J., 96
- Ward, Julius H., 423
 Watts, W., 68
 Wesley, Charles, 301
 Wesley, John, viii, 163, 301, 333-346
 Whyte, Alexander, 402
 Williams, Roger, viii, 254-269
- Zwingli, 436

Source Index

- Address to the Nobility, 218
 Admonitions, The, 126
 Against Marcionists and Manichaeans, 64
 Against Publishing the Errors of the Brethren, 61
 Anna Karenina, 448
 Apologia Pro Vita Sua, 412
 Apology (Tertullian's), 36
- Benedictine editors, 69
 Benefits of the Presence of God, 297
 Beowulf, 90
 Bloody Tenent of Persecution, The, 257
- Carol, by Phillips Brooks, 447
 Centenary translation, 18, 19, 21, 23, 27
 Character of Brother Lawrence, The, 288
 Characteristics, 362
 Christenings Make Not Christians, 256
 Christianity and the Social Crisis, 486
 Christianizing the Social Order, 493, 496
- City of God (Augustine's), 76
 Colgate-Rochester Divinity School Bulletin, 476
 Concerning Christian Liberty, 215
 Confessions, The (Augustine's), 67
 Constitution of the United States, 254
- Dare We Be Christians?, 483
 De consideratione, 103
 De Divisione Naturae, 97, 98, 99, 100
 De Spiritu Sancto, 42
 Dialogues, The (Gregory), 86
 Difficulties with Anglicans, 411
 Discourses to Mixed Congregations, 416
- Ecclesiastical History of the English Nation, 91
 Entropius, and the Vanity of Riches, 62
 Essay on Burns, 361
 Essay on History, 363
 Essay on Sir Walter Scott, 358
 Essay on the Death of Goethe, 364
 Essay on the State of German Literature, 364
 Essay on Voltaire, 360

- Exhortation to the Greeks, The, 30
 Experiments of Spiritual Life and Health, 260
- Flowering of Mysticism, The, 128, 140
 Foundation Charter of the Order of Cluny, viii, 101-102
 Froude, Life of Carlyle, 348
- Goodspeed's translation, 6, 7, 8, 9, 13, 14, 17, 19, 21, 22, 25, 26, 28
 Grammar of Assent, 420
 Great School Men of the Middle Ages, 98
 Greek Testament, 337
- Handbook of a Christian Soldier, 198
 Handel's Messiah, 336
 Heroes and Hero Worship, 360
 Historical Sketches (Newman's), 408
 History of Christian Thought, A, 105
- Idea of a University, 406
 Institutes of the Christian Religion, 221
 Instructions to Catechumens, 63
 Introduction to the Devout Life, 235
- Jesus, Thou Joy of Loving Hearts, 115
 Journal (Carlyle's), 368
 Journal (Emerson's), 373
 Journal (Fox's), 271
 Journal (Wesley's), 334
- Key into the Language of America, A, 263
 Koran, 390
- Law of Growth and Other Sermons, 425
 Lead Kindly Light, 421
 Letter to Athanasius, 45
 Letter to Eusebius, 45
 Letter to Sterling, 367
 Letter to the Duke of Norfolk (Newman's), 421
 Letter to Thomas Erskine, 367
 Letters (Brother Lawrence), 292
 Letters (Carlyle), 366
 Life of Heyne, 365
 Life of Jesus, The (Renan's), 4
- Little Flowers of Saint Francis, The, 124
 Loss and Gain, 421
- Major Butler's Fourth Paper, 264
 Mirror of Perfection, The, 121
 Moffatt's translation, 5, 6, 8, 12, 13, 18, 19, 25, 27
 My Confession (Tolstoy), 462
 My Religion (Tolstoy), 462
 My Reply to the Synod (Tolstoy), 471
- On Religious Tolerance, 471
 Oxford University Sermons, 414
- Paralytic Let Down Through the Roof, The, 64
 Paraphrase of I Cor. 13 (Rauschenbusch), 492
 Parochial and Plain Sermons, 418
 Past and Present, 349
 Personal Letters (Tolstoy), 468
 Practical Treatise upon Christian Perfection, A, 301
 Practice of the Presence of God, The, 288
- Praise of Folly, 198
 Prayer of Saint Francis, 127
 Prayers of the Social Awakening, 488
 Present Position of Catholics, 420
 Psalms, 42, 319
- Rule of the Brothers Minor, 125
- Sartor Resartus, 355
 Sentimental Journey, A, 340
 Serious Call to a Devout and Holy Life, A, 302
 Sermons by Eckhart, 130-136
 Sermons on Subjects of the Day, 415
 Sermons on Various Occasions, 417
 Signs of the Times, 357
 Song of Songs, 103, 105
 Spiritual Maxims, 298
 St. Margaret's Lectures (Inge), 302
- Theologia Germanica, viii, 153-171
 To Those Who Had Not Attended the Assembly, 61

Twentieth Century translation, 7, 10,
11, 17, 19, 20, 22, 23, 24, 25, 26, 27,
28

University of Edinburgh Address, 365

Various Writings (Newman's), 419

Various Writings (Tolstoy), 471
Vulgate, 91

Weymouth's translation, 17, 18, 21,
22, 23, 26

What Is Art?, 455

What Is to Be Done?, 458

Will (George Fox's), 280

Topical Index

Abundant living, 324
Absolute, the, 364
Achievements, 365, 494
Actions, 303, 428
Activity, 447
Advantages, 316
Adversities, 77, 170, 175
Affections, 326, 364
Afflictions, 328
Aim, 464
Allegiance, 278
Ambition, 325
American churches, 493
Anathema, 205
Angels, 27
Anger, 126, 164, 245, 246, 320
Anti-Christ, 260
Anxiety, 174, 246
Apollon, 21
Apostles, 304, 318, 325, 338
Approach to God, 315
Arena of truth, 31
Armour of God, 346
Art, 456, 484
Ashamed, 279
Aspirations, 120
Authority, 99, 228, 441; of scriptures,
266

Bad company, 25
Baptism, 56, 201, 438
Basic religion, 321
Beatitudes, 149
Beautiful, the, 51
Beauty, 201, 357, 398

Behaviour, 334
Belief, 292, 389, 467
Benefits, spiritual, 321
Bible, 57, 66, 153, 162, 167, 204, 340,
386, 399, 437, 483
Bigotry, 196, 330, 338, 420
Bishop of souls, 281
Bitterness, 243
Blasphemer, 260
Blasphemy, 126
Blessed Sacrament, 50
Blessedness, 356
Blessings, spiritual, 345
Blood, 247
Bond of love and faith, 102
Bondage, 53
Born again, 414
Bouquet of devotion, 240
Bravery, 354
Bread from above, 274
Breastplate of faith, 17
Brother, 127
Brotherhood of man, 458
Brotherly love, 110
Burdens, 20

Calling, Christian, 310, 346
Catholic, the true, 405
Champion of the church, 234
Character, 23, 168, 171, 270, 285, 371,
373, 432, 480
Charity, 24, 170, 189, 195, 199, 202,
292, 309
Chastity, 231
Cheerfulness, 202

- Child, 6, 24; of God, 423
- Childish ways, 24
- Children, 234, 341, 476
- Choice, 77, 282, 471
- Christ, viii, 62, 81, 98, 199, 275, 323, 399, 428, 468; and the church, 103; as Saviour, 81
- Christendom, 272, 372, 373, 436, 449
- Christian, 37, 38, 44, 47, 164, 430; discovery, 271; experience, 154, fellowship, viii, 45, foundations, 5; fruit, 236; growth, 358; history, vii; liberty, 215; life, 154, 214, 217, 305, 307; perfection, 270; writings, vii
- Christianity, viii, 30, 36, 61, 91, 129, 143, 195, 263, 266, 302, 316, 334, 356, 375, 380, 385, 389, 395, 396, 414, 426, 427, 434, 436, 449, 450, 475, 479, 483, 485, 494, 495
- Christians, drowsy, 315
- Christ's benefits, 109; his body, 25; doctrine, 278; example, 86; grace, 19, sufferings, 25; teaching, 165, 458, 463, 465, 487; tender love, 175; winning power, 130
- Church, vii, 30, 35, 56, 61, 62, 65, 90, 95, 103, 120, 128, 129, 130, 197, 205, 209, 215, 224, 263, 265, 268, 281, 303, 355, 389, 394, 411, 429, 452, 459, 466, 467, 471, 476, 480, 486, 488, and state, 254, 411; at Antioch, 29; of England, 346; of Rome, 196; policy, 265; unity, 475; universal, vii, viii
- Citizens of all nations, 79
- Civil peace, 263; state, 258
- Clergyman, 306, 307, 311, 343, 389, 392, 435
- Comfort, 18, 25, 178, 296, 313
- Commandments, 150, 158, 161, 449
- Commonwealth, 264, 266
- Communion with God, 139
- Compensation, 386
- Complaints, 244
- Condemnation, 226
- Conduct, Christian, 453
- Confession, 260
- Confidence, 291; in God, 214
- Conformist, 395
- Confusion, 176
- Congregation, 342, 370
- Conquer, 165
- Conquering, 174
- Conqueror of death, 4
- Conquest, 322
- Conscience, 50, 108, 167, 176, 177, 200, 202, 257, 258, 264, 266, 411, 420, 442
- Conscientiousness, 271
- Consequences, 244
- Consolation, 18, 76; for hardships, 43
- Contemplation, 111
- Contemplative life, 153
- Contentment, 81, 205
- Controversy, superfluous, 414
- Conversation, 292
- Conversing with God, 288
- Conversion, 142, 257
- Convictions, vii, 381
- Co-operation, effective, 494; with God, 246
- Corruption, 120, 282
- Courage, 185, 270, 271, 415
- Covenant, 342
- Covet, 232, 325
- Creator, 141
- Creeds, 4, 352, 359, 372
- Cross of Christ, 21, 47, 114, 115, 145, 160, 179, 180, 250, 274, 322, 420, 481, 482
- Crown of thorns, 351, 358
- Crusades, 104
- Culture, 393
- Cures, 72, 238
- Daily bread, 469; praise, 318
- Dangerous power, 480
- Darkness, 17, 26, 50, 89, 256, 324
- Day of deliverance, 27; of judgment, 288
- Death, 26, 72, 76, 105, 124, 130, 275, 284, 323, 438, 465
- Defenders of the faith, 258
- Deity, 213, 305
- Delusion, 291
- Democracy, 496
- Destruction, 20
- Devil, 393; *see also* Satan
- Devotion, 179, 190, 235, 293, 310, 316
- Devout souls, 247

- Disappointment, 339
 Disciples, 4, 14, 155, 407, 464; of God, 31
 Discipleship, 10
 Discipline, 195, 251; of piety, 43
 Discovery, 400; of duty, 43
 Disquieted men, 311
 Distress, 271, 413
 Divine counsel, 74, employment, 289; goodness, 99; inspiration, 92; light, 159; perfection, 286, society upon earth, 475, thoughts, 43; wisdom, 153
 Doctor, 8
 Doctors and nurses, prayer for, 490
 Doctrines, 306, 322, 344, 346, 373, 386, 449, 460
 Dogmas, 4, 391, 432, 444
 Doing good, 308
 Doubt, 362, 370
 Dream and reality, 446
 Duty, 45, 218
 Dwelling-place of god, 146

 Earnestness, 351, 373
 Easter, 50
 Economic system, 475
 Ecumenical spirit, viii
 Education, 323
 Elect, the, 228
 Eloquence, 201
 Endurance, 173
 Enemy, 6, 40, 126, 220
 Enjoyment, of God, 80, of life, 312
 Enlightenment, 156, 183
 Error, 258
 Eternal, 26, 396, good, 154; life, 179, 187, 188, 212, 277; light, 272, rest, 183; sleep, 328; things, 183
 Eternity, 268, 356, 416
 Evangelical revival, 334
 Evangelism, 481
 Evil, 456, 469; one, 18; speech, 87, thoughts, 170
 Experience, 160; in God, 110
 Eyes of the Soul, 324

 Faith, 3, 17, 28, 50, 55, 78, 189, 190, 191, 198, 201, 213, 214, 279, 283, 286, 292, 298, 384, 391, 393, 400, 411, 415, 430, 453, 462, 486
 Faithful friend, 237
 Faithfulness, 177, 271, 277
 Faiths, 435
 False standard, 267; worship, 257
 Falsehoods, 45
 Family, 308
 Fasting, 339
 Father, 4, 5, 9, 10, 12, 33, 52, 230, 293, 297; of church song, 49; of life, 271
 Fear, 21, 71, 132, 173, 200, 346, 387, 419, 433, 442
 Fellow man, 23, workers, 22
 Fellowship, 171, 275, 477
 Fire of the Spirit, 18
 Flesh, 20, 172
 Flower of simplicity, 121
 Food, 189
 Forgiveness, 44, 62, 70, 215, 446
 Form of religion, 122, 329, 377
 Fortitude, 330
 Foundations, 226, 245, 453
 Founder of Christianity, 451
 Free church in a free state, 255
 Free state, 261
 Freedom, 20, 53, 134, 215, 294, 377, 387, 393, 426, 427, 443, 453, 496; of conscience, 268
 Friend of Christ, 32
 Friends, 273, 284, 491; of God, 125, 128
 Friendship, 175
 Fruit, 127, 170, 186
 Fruits of faith, 217
 Future, 4, 349, 382, 429; life, 223, 314; things, 185

 Gifts, 142, 212, 244, 455
 Clones of Christianity, 495
 Glorious effects, 324
 Glory, 12, 315
 God, vii, 5, 28, 39, 44, 51, 55, 70, 78, 129, 154, 386, 462; the ever-ready, 131; the Creator, 106
 God-fearing man, 33
 God's care, 5; commandments, 235; gifts, 211; government, 43; help, 188, hidden things, 384; kingdom,

- 131; law, 228, 355; light, 113; power, 21; presence, 108, 317, 355, 418; realm, 5; way, 417; will, 87, 111, 288
- God-taught man, 140
- Golden hours, 200
- Good conscience, 150; examples, 174; Friday, 50, fruit, 9, 52, intentions, 143, medicine, 30; news, 17; physician, 52, 55, 73, 296, Samaritan, 7, 232; will, 195, works, 123, 174, 217
- Goodness, 54, 221, 290, 357, 399
- Gospel, 19, 56, 66, 122, 200, 278, 287, 420, 424, 476
- Grace, 77, 81, 133, 178, 187, 199, 227, 299, 406; at meals, 308; of God, 102, 105
- Great commission, 14
- Greatness, 167
- Grief, 244
- Growing old, 346
- Habits, 169, 238, of devotion, 320
- Happiness, 37, 166, 173, 184, 243, 313, 354, 374, 385, 461
- Happy devotional life, 236
- Hard times, 382
- Haste, 246
- Hatred, 143
- Healing, 115, 181, 189, 420, 476, 479
- Health, 30, 55, 72, 200, 206, 245, 350, 358, 441, 443; and holiness, 247, 359
- Health-giving medicine, 77
- Heart of man, 211; strangely warmed, 335
- Hearts, 133, 143, 160, 161, 165, 171, 173, 178, 286, 295, 311, 326, 378, 410, 414, 495
- Heathen, 14, 17, 35, 306, 339
- Heaven, 4, 5, 30, 31, 38, 82, 105, 176, 308, 438
- Heavenly city, 79; food, 123; mysteries, 181; vision, 140
- Hell, 81, 130, 160, 341, 353
- Help, 289
- Helper, 9
- Heretics, 119, 259
- Heroes, 121, 348
- Hidden thoughts, 185
- Hiring ministry, 262
- Holiness, 173, 204; of life, 304
- Holy communion, 164; exercises, 171; ground, 261; life, 151, 213, 309; matrimony, 211, of holies, 146; Spirit, 9, 11, 17, 31, 52, 60, 64, 175, 197; 341; things, 180; Trinity, 165
- Holy Word, 31; *see also* Bible
- Home, 146, 172, 213, 363
- Honesty, 256
- Hope, 3, 74, 88, 134, 135, 183, 184, 189, 282, 353, 355, 388, 445, 496
- Household of faith, 261
- Human Christ, 104; frailty, 489
- Humanity, 3, 119, 131, 361, 373, 388, 452
- Humble, 5, 127
- Humility, 50, 105, 142, 147, 157, 166, 176, 191, 245, 322
- Hymn to God, 30
- Hypocrisy, 258, 310
- Ideal Christian, 106, in man, 351
- Ideals, 373, 385, 475
- Ideas, 433, authority of, 397
- Image of God, 225
- Imagination, 415
- Immortal soul, 225
- Immortality, 22, 31, 275, 380, 401, 460
- Imperfections, 238
- Impossibility, 354
- Impurity, 246
- Increasing faith, 216
- Individualism, 333, 419, 441
- Indulgences, 208, 309
- Infirmities, 288
- Inner kingdom, 175; life, 160; light, 7; man, 26, 132, 265; peace, 155, 186; poverty, 149; way, 140; works, 134
- Inquiry, 391
- Inquisition, 128, 254
- Inspiration, 361, 382, 443
- Insults, 245
- Intentions, 306
- Intercession, 73, 326
- Interpreter of Christ's spirit, 16; of the holy, 356
- Invisible, the, 357
- Invulnerable arms, 32
- Inward condition, 185; consolation, 164, 241; walk with God, 177

- Jesus' power to restore, 114
 Joy, 74, 98, 120, 123, 155, 251, 287, 419
 Judgement, Day of, 102
 Judgments, 144, 202, 219, 249, 263, 430, 431, 445
 Justice, 77, 159, 195, 273, 350, 487
 Kindness, 183
 Kingdom of God, 141, 175, 180, 279, 282, 387, 454, 465, 466, 468, 477, 478, 480, of Heaven, 6, 32, 86, 353
 Knowledge, 156, 179, 400, 461; of God, 106, 165, 222, 297, 412; of God's glory, 26
 Labor, 174, 351, 488
 Lady poverty, 120
 Lamb of God, 258
 Last judgment, 80; will and testament, 257
 Law of love, 110
 Laws of God, 352, 471
 Learning to walk, 271
 Legions of angels, 13
 Leisured class, 302
 Liberty, 53, 178, 218, 264, 266, 328, 353, 369, 429
 Life, 56, 74, 94, 115, 120, 124, 187, 307, 351, 391, 410, 428, 432, 452, 477, 495; and example, 145; of the ages, 20
 Light, 3, 7, 26, 31, 133, 156, 186, 256, 262, 272, 282, 394; of God's countenance, 317
 Literature and religion, 363, 407
 Liturgy, 42, 352
 Lives of Christians, 306
 Living in Christ, 218; for others, 214; presence of God, 129
 Lord's prayer, 239, 489; supper, 23, 197, 203, 343, 438; table, viii; teaching, 75; work, 25
 Love, 9, 10, 17, 20, 24, 39, 100, 105, 119, 126, 134, 136, 143, 147, 157, 158, 181, 182, 198, 213, 235, 242, 246, 288, 289, 291, 354, 355, 397, 416, 484; chapter on, 24, 483; of Christ, 27; of truth, 271; love-feast, 337; love-letters of Christ, 266
 Loving God, 110, 277
 Lowest place, 178
 Lukewarmness, 302
 Magical, 356
 Magistrates, 258, 264
 Man, 3, 131, 366, 378, 396
 Manhood, 426, 446
 Mankind, 270
 Martyrdom, 52
 Masses of people, 410
 Master, 453
 Master-builder, 22
 Measure of love, 307
 Mediator, 73
 Medicine, 72, 75, 336, 338; and religion, 388; for the soul, 60; of immortality, 31
 Meditations, 189, 229, 240, 250, 328
 Meekness, 270, 310
 Memories, 355
 Men of peace, 276
 Mercy, 132, 262, 280, 290; of God, 26
 Merit of Christ, 233
 Message of truth, 27
 Messengers, 389
 Mind, 205, 251, 295, 330, 337, 366, 406, of Christ, 277
 Ministry, 27
 Miracles, 21, 86, 88, 179, 199, 385, 395
 Misfortunes, 361
 Mission, 270
 Missionaries, 91
 Misunderstandings, 327, 445
 Model prayer, 317
 Moderation, 279
 Modesty, 245
 Money, 202, 340, 343; use of, 308
 Moral development, 383; earnestness, 406; efficiency, 494; freedom, 133; goal, 135
 Morality, 17, 339, 437
 Morning, 201
 Motives, 339
 Mourners, 5
 Music, 344
 Mysteries, 362
 Mystic aim, 357; thought, 105
 Mystical movement, 128

National church, 265
 Nations, 268, 281
 Nations, Christian, 453
 Nature, 369, of God, 111, 112
 Needy, 344
 Neighbour, 20, 105, 141, 166, 213, 217, 231, 250, 326
 New birth, 226, commandment, 10; kind of life, 292; religion, 349, world, 370
 New Testament, 163, 197, 281, 304, 391, 443, 449
 Nobility, 201
 Nonresistance, 451

 Oaths, 262, 274, 450
 Obedience, 124, 158, 161, 230, 260, 322; to law, 19
 Omnipotence of nature, 365
 One body in Christ, 24
 Open-mindedness, 342
 Orthodoxy, 441
 Outward appearance, 171; gifts of God, 267, man, 26
 Overcoming the world, 320

 Pagans, 262, 482
 Pain, 148, 296, 461
 Paradise, 87, 109, 217
 Pardon, 308
 Parents, 204, 341
 Parts of life, 303
 Passion, 17, of Christ, 180
 Pastor, 104
 Patience, 242, 243, 260, 262; under trial, 45, 125
 Peace, 11, 52, 124, 127, 144, 168, 182, 183, 184, 190, 195, 205, 312, 386, 418, 434, 451; universal, 79
 Peacemakers, 5, 126, 176
 Penitence, 122, 179
 People, 120, 258, 440
 Perception, religious, 455
 Perfection, 167, 212, 223, 329, 339
 Persecute, 10
 Persecuted, 5
 Persecuting bishops, 260
 Persecutions, 45, 257, 258, 439
 Persecutors, 261
 Personal misfortune, 45

Philosopher, 15, 40, 270, 302
 Philosophical religion, 301
 Philosophy, 21, 31, 36, 100, 364, 407
 Physician, 66, 267
 Piety, 366, 385, 398
 Pleasing God, 324
 Pleasures of life, 45
 Poetry, 120, 393
 Poets, 16, 360, 365, 401
 Poise, 434
 Poison, 250; spiritual, 312
 Political institutions, 410
 Poor, 19, 102, 121, 183, 234, 278, 344, 392, in spirit, 5
 Possessions in common, 39
 Poverty, 488; of spirit, 311; stricken poor, 333
 Power of Christ, 170, 179
 Power of God, 427, of religion, 493; of reason, 268, over our souls, 320
 Praiseworthy, 324
 Prayer, 18, 37, 43, 99, 107, 199, 239, 240, 251, 260, 288, 289, 315, 316, 318, 343, 432, 468, 470, 471
 Prayers of intercession, 326
 Preachers, 104, 294, 377, 383, 384, 389, 408, 423
 Preaching, 21, 125, 335, 344, 394, 396
 Precept of Christ, 102
 Prejudice, 441
 Presence of God, 239, 287, 299, 329
 Pride, 199, 311
 Prince of peace, 257, 284; of this world, 12
 Prison, 259, 274
 Prize, 23, 31
 Profanity, 384
 Profits, 351
 Progress, 291; in religion, 309
 Promises, 75
 Proofs, 222, 420
 Prophecy, 219
 Prophet, 15, 211, 235, 267, 270, 386, 479, 487
 Prophetic revelations, 18
 Protestants, viii, 98, 138, 257, 264, 267, 333
 Providence of God, 101
 Public profession, 262; worship, 304
 Pulpit, 369, 386, 454

- Punishment, 144, 225
 Pure in heart, 5, 88
 Purification, 156
 Puntans, 255, 385
 Purity, 176, 231, 443; of life, 298; of spirit, 142
 Purpose, 170, 314, 488, 489
 Pursuit of righteousness, 227

 Quiet, 172; heart, 212; meditation, 239

 Radiant holiness, 26
 Rational religion, 195
 Reading, creative, 387; the Scriptures, 225
 Real devotion, 151
 Realm of heaven, 5
 Reason, 379, 461, good use of, 329
 Reciprocal relations, 247
 Reconciliation, 222
 Recreation, 249
 Redemption, 76
 Reformation, 98, 129, 154, 209, 254, 333, 357
 Reformers, 196, 256, 487
 Reforms, 44
 Regeneration, 429
 Reign of God, 22
 Religion, 3, 203, 222, 302, 378, 394, 427, 431, 452, 486, and health, 296
 Religious genius, 103; liberty, 254, 255, 256, 259; talk, 478
 Renewal of mind, 226
 Renunciation, 459
 Repentance, 31, 63, 328
 Reputation, 245
 Resignation, 327
 Resolutions, 171, 251
 Responsibility, 401
 Rest, 70, 446
 Resurrection, 40, 56, 80, 323
 Revelations, 143, 223, 271, 355, 364, 437
 Revenge, 158
 Reverence, 355, 378, 391
 Revivals, 385
 Revolution, 4, 382, 411
 Rewards, 243, 287, 361
 Riches, 54, 202, 392
 Right spirit, 325; thinking, 186
 Righteous, 19, men, 46, 146, 242
 Righteousness, 30, 52, 75, 195, 216, 221, 282
 Rituals, 352
 Rome, 35, 47, 85, 91, 143, 208, 221, 404
 Run, 7
 Rules of religion, 311, 329

 Sabbath day, 229
 Sacraments, 148, 242, 322
 Sacred altar, 189; things, 415; writings, 50
 Sacredness of human personality, 476
 Sacrifice, 276, 460
 Sagacity, 286
 Saints, 102, 119, 121, 134, 162, 172, 197, 252, 321, 330
 Salvation, 17, 28, 55, 71, 105, 108, 113, 199, 213, 279, 302, 335, 380, 444, 481
 Sanctification, 291
 Sanctuary, 280
 Satan, 63, 160, 201, 212, 220, 257, 352
 Science, 4, 457, and truth, 410
 Scriptures, 13, 38, 43, 51, 100, 107, 196, 211, 223, 224, 265, 267, 272, 304, 415, 463
 Search and trial, 259
 Second birth, 459, mile, 18
 Secret place, 317
 Secrets, 275, 445
 Seedtime, 261
 Self control, 151; denial, 163, 290, 419, examination, 146; love, 4, 179, 357, mastery, 167; sacrifice, 302, surrender, 418
 Selfishness, 399, 485
 Separation, of church and state, 263, from Christ, 27
 Sermon on the Mount, 4, 371, 449, 452, 476, 478
 Sermons, 42, 56, 129, 336, 343, 376, 424, 433, 434
 Servants, 8, 21, 168, 253, 259, 265, 466, 481, of God, 102, 122
 Service, 53, 125, 308, 428
 Shadows and reality, 367
 Sham, 249

- Sharing, 455
- Shepherd, 52
- Sickness, 55, 120, 123
- Sight to the blind, 318
- Silence, 172; golden, 357
- Simplicity, 166, 176, 206, 289, 312, of life, 324
- Sin, 22, 46, 55, 75, 108, 130, 158, 197, 205, 241, 249, 271, 302, 413, 443, 469
- Sincerity, 8
- Sinfulness, 35
- Single-hearted, 169
- Sinners, 8, 236, 423, 428, 447
- Slander, 249
- Slave, 8, 187, 340, 391, 416
- Slaves to men, 23
- Social Christianity, 489, institutions, 475, morality, 476, renewal, 479
- Soldiers, 267, of peace, 32
- Solitude, 241, 390
- Son of God, 3, 232, 461, of Man, 8, 13
- Songs, 319, 360
- Sons of God, 5, of men, 4
- Sorrow, 135, 360, 426
- Soul, 46, 62, 65, 70, 106, 108, 131, 161, 237, 247, 266, 287, 294, 312, 337, 358, 380, 386, 388, 389, 396, 417, 478, and body, 110, 320, rape, 258
- Soul's health, 302
- Source of life, 282
- Speaking of God, 248
- Spirit, 190, 224, 283, of devotion, 185, 319, 329, of the Lord, 26, 477; of truth, 9, 11
- Spiritual adjustments, 318; armor, 186; condition, 252, exercises, 252, fire, 236, health, 237, 260, 323, help, 125; hero, 211, joy, 123; languor, 238; laws, 380, man, 151; physician, 248, power, 381, prophet, 173, rest, 229; righteousness, 78, things, 65, 173; weapons, 277
- Spiritually born, 132; minded, 177, 281
- Standards, high, 452
- Stars, 360, 362
- State church, 266
- State, of life, 247; of the soul, 43, the true 383
- Steadfastness in faith, 18, 166
- Stealing, 231
- Stewards, 267, 343
- Still small voice, 140
- Strength, 126, 221, 289, 342; of intellect, 348
- Substitution, 322
- Success, 434
- Sufferings, 4, 26, 76, 120, 135, 145, 172, 278, 465
- Sun of righteousness, 280
- Sunday, 377, 391
- Superstition, 196
- Supreme good, the, 78
- Sweat of the brow, 350
- Swords, 13, 258, 261
- Symbols, 356, 398
- Sympathy, 440
- Talents, 313
- Task, the hardest, 394
- Teacher, 270, 369, 393, 473, 492
- Temperance, 54, 62, 374, 399
- Temple of God, 22, 438
- Temporal things, 85
- Temptation, 63, 87, 170, 250, 482
- Tenderness, 326
- Thanksgiving, 40, 70, 310, 321, 338, ' 368
- Thinking, 427, 459
- Thirst, 5
- Thought, religious, 440
- Thoughts, 378, 383
- Time of testing, 122
- Time, well-ordered, 309
- Today, 395
- Toil, 351
- Tolerance, 203, 249, 407, 442
- Torments, 244
- Total depravity, 227
- Traditional Christianity, 374
- Tranquillity, 42, 52, 177
- Transformation, 227
- Treasure, 7, 52
- Treasures on earth, 337
- Tribulations, 111, 123
- Tribunal of Christ, 122
- Trinity, 197, 327
- Troubled spirit, 73
- True morality, 133; religion, 267, 275

- Trust, 115; in God, 64
 Truth, 30, 33, 37, 53, 64, 71, 98, 114, 168, 184, 259, 264, 274, 277, 357, 387, 391, 406, 415, 424, 430, 434, 442
 Unbelief, 414
 Understanding, 327; Christ, 159
 Uniformity, 259; of religion, 258, 266
 Union, 362, 418, with Christ, 26, 156
 United action, 8
 Unity, 190, 259, 274; of the church, 195
 Universal love, 141, 325
 Universe, 369, 491
 Unprofitable life, 249
 Unworthiness, 260
 Vain-glory, 179
 Valiant, 281
 Values, 444
 Veneration, 201, 229
 Vengeance, 44
 Vice, 157
 Victory, 74, 88, 183
 Virtues, 54, 187, 242, 245
 Vision, 272, 287, 299, 395; of God, 33
 Voice, 319; of God, 144
 Vulgar error, 343; spirits, 329
 Walking with Christ, 165
 War, 276, 387; harvest, 454
 Warning, 273
 Way, of salvation, 30; to God, 141, 340, 487
 Weak souls, 18
 Wealth, 201, 306, 488
 Weapons, 276, of righteousness, 27
 Weariness, 336
 Wisdom of men, 21
 Whole man, 247
 Wickedness, 157, 270, 341, 442
 Wisdom, 52, 221, 222, 400, 408, 409, 445
 Witness, 267
 Wives, 39, 65, 211, 250, 367
 Word of God, 33, 34, 189, 210, 215, 241
 Words, 295
 Work, 157, 292, 350, 366, 390, 479
 Workers, 350
 Working classes, 333, 495
 Works of mercy, 102, 160
 World, 237, 308, 322, 353, 388, 466, parish, 335
 Worship, 3, 4, 8, 37, 77, 172, 228, 257, 267, 310, 350; public, 25
 Wounds of Christ, 147
 Wretchedness, 120
 Writer, a great, 450
 Youth, 41, 87, 99, 189, 370, 381, 394

Use Index

I. For Personal Use

DAILY CHRISTIAN LIVING

Abundant living, 324; achievements, 365, 494; aims, 464; ambition, 325; basic religion, 321; behaviour, 334; brotherhood, 458; Christian calling, 310, 346; cheerfulness, 202; choice, 77, 282, 471; Christian experience, 154; Christian fruit, 236; growth, 358; the ideal Christian, 106; liberty, 215; life, 154, 214, 217, 305, 307; new kind of life, 292; perfection, 270; pleasures of life, 45; religion and health, 296; self-denial, 163,

290, 419; sharing, 455; steadfastness in faith, 18, 166; talents, 313; victory, 74, 88, 183

PERSONAL INSPIRATION

Beatitudes, 149; the beautiful, 51; spiritual benefits, 321; blessedness, 356; bouquet of devotion, 240; cheerfulness, 202; Christ as Saviour, 81; Christ's benefits, 109; Christ's example, 86, compensation, 386; conqueror of death, 4; consolation, 18, 76; contemplative life, 153; courage, 185, 270, 271, 415; devotion, 179, 190, 235, 293, 310, 316; devout souls, 247; discovery, 400; divine inspiration, 92; earnestness, 351, 373; Easter, 50; enjoyment of life, 312; faithfulness, 177, 271, 277; flower of simplicity, 121; friends of God, 125, 128; glories of Christianity, 495; golden hours, 200; happy devotional life, 236; health and holiness, 247, 359; heart strangely warmed, 335; heavenly city, 79; heroes, 121, 348; holy communion, 164; holy ground, 261; holy life, 151, 213, 309; holy things, 180; inner kingdom, 175; inspiration, 361, 382, 443; interpreter of Christ's spirit, 16; the invisible, 357; Jesus' power to restore, 114; knowledge of God's glory, 26; lamb of God, 258; law of love, 110, light, 3, 7, 26, 31, 133, 156, 186, 256, 262, 272, 282, 394; living presence of God, 129; chapter on love, 24, 483, love-letters of Christ, 266; master-builder, 22; measure of love, 307; meditations, 189, 229, 240, 250, 328; men of peace, 276; mercy of God, 26, message of truth, 27; mind of Christ, 277; model prayer, 317; morning, 201; nature of God, 111, 112; new birth, 226; new kind of life, 292; overcoming the world, 320, peacemakers, 5, 126, 176; pearls, 6, 245; pleasing God, 324; power of Christ, 170, 179; presence of God, 239, 287, 299, 329; promises, 75; pure in heart, 5, 88; quiet meditation, 239; riches, 54, 202, 392, sacred things, 415; secret place, 317, seedtime, 261; servants of God, 102, 122; temple of God, 22, 438; today, 395; understanding Christ, 159

GREAT BELIEFS

About the Bible, 57, 66, 153, 162, 167, 204, 340, 386, 399, 437, 483; brotherhood of man, 458; Christ, 62, 81, 98, 199, 275, 323, 399, 428, 468; Christ's teachings, 165, 458, 463, 465, 487; commandments, 150, 158, 161, 449; conversion, 142, 257; creeds, 4, 352, 359, 372; cross, 21, 47, 114, 115, 145, 147, 160, 179, 180, 250, 274, 322, 420, 481, 482; deity, 213, 305; democracy, 496; the Eternal, 26, 396; eternity 268, 356, 416; Father-God, 4, 5, 9, 10, 12, 33, 52, 230, 293, 297; forgiveness, 44, 62, 70, 215, 446; freedom, 20, 53, 134, 215, 294, 377, 387, 393, 426, 427, 443, 453, 496; gospel, 19, 56, 66, 122, 200, 278, 287, 420, 424, 476; grace, 77, 81, 133, 178, 187, 199, 227, 299, 406; heaven, 4, 5, 30, 31, 38, 82, 105, 176, 308, 438; holy life, 151, 213, 309; holy spirit, 9, 11, 17, 31, 52, 60, 64, 175, 197, 341; ideals, 373, 385, 475; immortality, 22, 31, 275, 380, 401, 460; Kingdom of God, 141, 175, 180, 279, 282, 387, 454, 465, 466, 468, 477, 478, 480; man, 3, 131, 366, 378, 396; peace, 11, 52, 124, 127, 144,

168, 182, 183, 184, 190, 195, 205, 312, 386, 418, 434, 451; prayer, 18, 37, 43, 99, 107, 199, 239, 240, 251, 260, 288, 289, 315, 316, 318, 343, 432, 468, 470, 471; religion, 3, 203, 222, 302, 378, 394, 427, 431, 452, 486; religious liberty, 254, 255, 256, 259; salvation, 17, 28, 55, 71, 105, 108, 113, 199, 213, 279, 302, 335, 380, 444, 481, scriptures, 13, 38, 43, 51, 100, 107, 196, 211, 223, 224, 265, 267, 272, 304, 415, 463; separation of church and state, 263, Sermon on the Mount, 4, 371, 449, 452, 476, 478; service, 53, 125, 308, 426; social Christianity, 475, 476, 479, 489; Son of God, 3, 232, 461; vision, 272, 287, 299, 395

PRAYER TIME

Contemplation, 111; conversing with God, 288; devotion, 179, 190, 235, 293, 310, 316, devout souls, 247; discipline of piety, 43; prayer for doctors and nurses, 490, enjoyment of God, 80, eyes of the soul, 324; God-fearing man, 33; grace at meals, 308; happy devotional life, 236; heart strangely warmed, 335; inward condition, 185, Lord's prayer, 239, 489; meditations, 189, 229, 240, 250, 328; prayer, 18, 37, 43, 99, 107, 199, 239, 240, 251, 260, 288, 289, 315, 316, 318, 343, 432, 468, 470, 471; walk with God, 177

WHEN SORROW COMES

Adversities, 77, 170, 175; burdens, 20; crown of thorns, 351, 358, death, 26, 72, 76, 105, 124, 130, 275, 284, 323, 438, 465, grief, 244, immortality, 22; sorrow, 135, 360, 426

IN TIME OF TEMPTATION

Armour of God, 346; bravery, 354; breastplate of faith, 17; character, 23, 168, 171, 270, 285, 371, 373, 432, 480; dangerous power, 480; devil, 393, evil thoughts, 170, habits, 169, 238, imperfections, 238; Satan, 63, 160, 201, 212, 220, 257, 352, sin, 22, 46, 55, 75, 108, 130, 158, 197, 205, 241, 249, 271, 302, 413, 443, 469; temptation, 63, 87, 170, 250, 482

AT THE TABLE AND THE FAMILY ALTAR

The devotional and inspirational quality of *The Christian Reader* makes it ideal reading for daily devotions at the table or for the family altar. It is recommended that each reading be one page in length. Not all of the selections will be useful for this purpose, but there are sufficient passages to provide a reading for every day of the year.

DEVOTIONAL READINGS

Following are a few of the devotional readings: Chapter on Love, 20-25; Soldiers of Peace, 32; Glory of Christianity, 37; The Christian Battle, 40; Christian Fellowship, 45; Occupied with the Beautiful, 51; Medicine for the Soul, 60-61; In Time of Temptation, 63-64, After Church, 65; Value of Suffering, 76; Two Cities, 78; Citizens of All Nations, 79, 80; Im-

portance of the Invisible, 88; Student's Prayer, 99; Holy Scriptures, 100; Character of the Ideal Christian, 106; Nature of God, 112; Hymns of St. Bernard, 112-116; Praise God in the Morning, 124; Request for Two Graces, 125; Prayer of St. Francis, 127; Works of Love, 134; Still Small Voice, 140; His Life and Example, 145; Eight Beatitudes, 149-150; Inner Peace, 155; Singleness of Heart, 161; Inner Kingdom, 175; Spiritual Comfort, 178; Nature of Love, 182; Heart at Peace, 182; Prayer for Enlightenment of the Mind, 183; Charity before Miracles, 199; What is Religion?, 203; Living for Others, 214; Meditations on the Commandments, 228-232

Space does not permit complete listings of devotional material. The reader is urged to make his own selections by going through each chapter and checking the readings which seem to him to be the most helpful.

LIGHT ON THEOLOGICAL PROBLEMS

Anathema, 205; Anti-Christ, 260; authority, 99, 228, 441; authority of the scriptures, 266; baptism, 56, 201, 438; bigotry, 196, 330, 338, 420; blasphemer, 260; Calvinism, 379; Christ's body, 25; Christ's doctrine, 278; cliques, 21; conformist, 395; superfluous controversy, 414; creeds, 4, 352, 359, 372; defenders of the faith, 258; disagreements, 327; doctrines, 306, 322, 344, 346, 373, 386, 449, 460; doubt, 362, 370; heretics, 119, 259; hireling ministry, 262; inquisition, 128, 254; pagans, 262, 482; rituals, 352, sacraments, 148, 242, 322; superstition, 196; symbols, 356, 398

II. For Public Use

FOR TALKS ON DEVOTIONAL THEMES

Apostles, 304, 318, 325, 338; arena of truth, 31; spiritual benefits, 321; blessedness, 356; bond of love and faith, 102; breastplate of faith, 17; brotherly love, 110; champion of the church, 234; child of God, 423; Christ's benefits, 109; Christ's example, 86; Christ's tender love, 175; comfort, 18, 25, 178, 296, 313; communion with God, 139; courage, 185, 270, 271, 415; disciples, 4, 14, 155, 407, 464; discovery, 400; divine employment, 289; dwelling-place of God, 146; enjoyment of God, 80; evangelism, 481; eyes of the soul, 324; faithfulness, 177, 271, 277; fellowship, 171, 275, 477; forgiveness, 44, 62, 70, 215, 446; friends of God, 125, 128; fruits of faith, 217, gifts, 142, 212, 244, 455; glories of Christianity, 495; goodness, 54, 221, 290, 357, 399; the Great Physician, 52, 55, 73, 296; habits of devotion, 320; happy devotional life, 236; healing, 115, 181, 189, 420, 476, 479; health-giving medicine, 77; heroes, 121, 348; holy exercises, 171; humanity, 119, 361, 373, 388, 452; humility, 50, 105, 142, 147, 157, 166, 176, 191, 245, 322; the ideal Christian, 106; ideals, 373, 385, 475; increasing faith, 216; justice, 77, 159, 195, 273, 350, 487; Kingdom of Heaven, 6, 32, 86, 353; light, 3, 7, 26, 31, 133, 156, 186, 256, 262, 272, 282, 394; meditations, 189, 229, 240, 250, 328; mercy, 132, 262, 280, 290; model prayer, 317; obedience, 124, 158, 161, 230, 260, 322; presence of

God, 239, 287, 299, 329; purpose, 170, 314, 488, 489; religious talk, 478; repentance, 31, 63, 328; resolutions, 171, 251; righteousness, 30, 52, 75, 195, 216, 221, 282; rules of religion, 311, 329; saints, 102, 119, 121, 134, 162, 172, 197, 252, 321, 330; self-denial, 163, 290, 419; servants, 8, 21, 168, 253, 259, 265, 466, 481; temperance, 54, 62, 374, 399; tolerance, 203, 249, 407, 442; tranquillity, 42, 52, 177; true life of devotion, 238, 360; truth, 30, 33, 37, 53, 64, 71, 98, 114, 168, 184, 259, 264, 274, 277, 357, 387, 391, 406, 415, 424, 430, 434, 442; understanding, 327; union with Christ, 26, 156; victory, 74, 88, 183; virtues, 54, 187, 242, 245; vision, 272, 287, 299, 395

FOR THE PULPIT

Almost every page has material which the preacher can use in his sermons and in his public prayers; for inspirational thoughts and challenging quotations. For example, see pages 297-298, giving Brother Lawrence's benefits of the presence of God, and the means for attaining the presence of God.

ILLUSTRATIONS

Christian Foundations, 5-6; Costly Pearl, 6, The Best Hymn, 30; The Christian Battle, 40; Different Remedies, 54; No Personal Fear, 56; Book of the Heart, 66; Two Cities, 78; Universal Peace, 79; Greater Than Miracles, 86; and many other illustrations can be easily discovered in the pages following.

FOR SPECIAL DAYS

Helpful sentences and passages for special days and seasons of the year, such as New Year's Day, Lent, Easter, Memorial Day, Independence Day, Labor Day, Thanksgiving, and Christmas, may be found by referring to these and related subjects in the Topical Index.

FOR TEACHERS IN CHURCH SCHOOLS

Church school teachers can receive the best value from the Topical Index. This will provide a quick reference to hundreds of passages which can be used for devotional material and for explanations of topics of the Sunday School lesson.

DISCUSSION ITEMS ON BASIC CHRISTIANITY

Basic religion, 321; behaviour, 334; bond of love and faith, 102; born again, 414; brotherhood of man, 458; brotherly love, 110; business, 292, 324, 488; Christian calling, 310, 346; champion of the church, 234; charity, 24, 170, 189, 195, 199, 202, 292, 309; Christian conduct, 453; Christianity, 30, 36, 61, 91, 129, 143, 195, 263, 266, 302, 316, 334, 356, 375, 380, 385, 389, 395, 396, 414, 426, 427, 434, 436, 449, 450, 475, 479, 483, 485, 494, 495; co-operation with God, 246; daily bread, 469; defenders of the faith, 258; disciples, 4, 14, 155, 407, 464; false worship, 257; fast-

ing, 339; fellowship, 171, 275, 477; forgiveness, 44, 62, 70, 215, 446; freedom of conscience, 268; fruits of faith, 217; future life, 223, 314; God's care, 5, 43, 113, 131, 188, 211, 228, 235, 355, 384; good examples, 174; greatness, 167; happiness, 37, 166, 173, 184, 243, 313, 354, 374, 385, 461; healing, 115, 181, 189, 420, 476, 479; heaven, 4, 5, 30, 31, 38, 82, 105, 176, 308, 438; heretics, 119, 259; holy spirit, 9, 11, 17, 31, 52, 60, 64, 175, 197, 341; humility, 50, 105, 142, 147, 157, 166, 176, 191, 245, 322; the ideal Christian, 106; immortality, 22, 31, 275, 380, 401, 460; judgment day, 102; Kingdom of Heaven, 6, 32, 86, 353, labor, 174, 351, 488; mercy, 132, 262, 280, 290; money, 202, 340, 343; morality, 17, 339, 437, new birth, 226; obedience, 124, 158, 161, 230, 260, 322; orthodoxy, 441; patience under trial, 45, 125; peacemakers, 5, 126, 176; the poor, 19, 102, 121, 183, 234, 278, 344, 392, prayers of intercession, 326, profits, 351; punishment, 144, 225, repentance, 31, 63, 328; self-denial, 163, 290, 419; sharing, 455, temperance, 54, 62, 374, 399; uniformity, 259

STUDY OF GREAT CHRISTIAN LEADERS

Jesus, 3-14; Paul, 15-28; Clement of Alexandria, 29-34; Tertullian, 35-40, Basil the Great, 41-46, Ambrose, 47-56; Chrysostom, 57-66; Augustine, 67-82; Gregory the Great, 85-89; The Venerable Bede, 90-95; Eri-gena (John Scotus), 96-102, Bernard of Clairvaux, 103-116; Francis of Assisi, 119-127; Johannes Eckhart, 128-136, Johannes Tauler, 137-152; Thomas à Kempis, 162-191; Erasmus, 195-206, Martin Luther, 207-218; John Calvin, 219-233; Francis de Sales, 234-253; Roger Williams, 254-269; George Fox, 270-284, Brother Lawrence, 285-299; William Law, 300-330, John Wesley, 333-346; Thomas Carlyle, 347-368; Ralph Waldo Emerson, 369-401; John Henry Newman, 402-422; Phillips Brooks, 423-447; Leo Tolstoy, 448-472; Walter Rauschenbusch, 473-496

III. For Mass Communication Use

RELIGIOUS JOURNALS

Editors of religious journals, and of secular papers too, will find each chapter rich in quotable material. Hundreds of brief, pointed paragraphs are suitable for editorial comments and as "fillers." See chapter on Ralph Waldo Emerson as an example, pages 369-401. Also see listings in this index under "For Outdoor Bulletin Boards."

FOR RADIO AND TELEVISION

Religious leaders who use radio and television will find *The Christian Reader* helpful in supplying basic spiritual thoughts and devotional material. Besides this, it is suggested that brief talks and dramatic sketches may be built around the following biographical notes: Ernest Renan's note on Jesus, 3-4; Lyman Abbott on Paul, 15-16; Moffatt translation of I Cor. 13, pages 24-25; Neander on Chrysostom, 57-60; Pusey on St. Augustine,

67-70; Augustine's Two Cities (a reading), 78; Bernard of Clairvaux, 103-105; hymns of St. Bernard (readings), 112-116; Sabatier's introduction of St. Francis, 119-121, prayer of St. Francis, 127; Eight Beatitudes (reading), 149; principles of self-control (for special reading), 151; Thomas à Kempis, 162-164; Drummond on Erasmus, 195-198; Carlyle's introduction of Luther, 207-211; Beza on Calvin, 219-221, Roger Williams, 254-256, marks of spiritual health (basis for talk), 260; separation of church and state by Roger Williams, 263, George Fox, 270-271; Beaufort on Brother Lawrence, 285-297; William Law, 300-302, John Wesley, 333-334; Flugel on Carlyle, 347-349, Holmes on Emerson, 369-373, John Henry Newman, 402-406, Ward on Phillips Brooks, 423-425, Leo Tolstoy, 448-451; Nixon on Walter Rauschenbusch, 473-476

FOR OUTDOOR BULLETIN BOARDS

The brief sentences, listed under the following topics, are recommended for use on outdoor church bulletin boards: Bad Company, 25, Manly Christian, 25, Never Lose Heart, 26, Overmastering Love, 27, Even His Enemy, 40; No Child's Play, 61, An Enlarged Soul, 70, Stand with Him, 71, Great Robberies, 77, Resting-Place, 106, Spiritual Joy, 123, Preaching by Works, 125; The Peacemakers, 126, Noble Mark, 127, Knowing God Rightly, 130; Knowing All Humanity, 131; Proper Fear, 132; Blood-Relative of God, 132; Real Moral Freedom, 133, Loss by Neglect, 146, Always a Cross, 147, Well Person, 150, When God Is Pleased, 158; Peace of Heart, 168, A Free Heart, 173, Truly Rich, 175, Great Tranquillity, 177, Far Better, 178; Future Things, 185, Pleasant Living, 202, Living Bible, 204; Don't Tell the World, 205, A Christian Man, 211, The Scriptures, 211, Faith and Love, 213; Lord's Prayer, 239, Good Book, 241; Whole Man, 247, Guilty of Sin, 249; A Kind of Murder, 249; When God Works with Us, 252; Search and Trial, 259, Unity, Not Uniformity, 259; Persecutors Defeat Themselves, 261, Two Inestimable Jewels, 264; Violence Against Conscience, 265; Freedom of Conscience, 268, Be Valiant, 281, Need of One Another, 282, Use Few Words, 295; Must Be with Him, 295, Better to Be Holy, 309; Spirit of Devotion, 319, Close Relationship, 327, Work and Worship, 350, Life, 351; Love God, 355, Providence, 367, Immortality, 380; Clear Eye, 384; Happiest Moments of Life, 385, Binding Signature, 385; Waiting of a Prophet, 386; Fear God, 387; War, 387; Perpetual Inquiry, 391; Famed Books, 393; Try to Be Free, 393; Hardest Task, 394; The Silent Church, 395; Surrender to the Divine, 395; Man Behind the Sentence, 397; Beauty of the Good, 398; How to Answer a Book, 398, Mean Men, 399, Old Bible, 399; Influence of Christ, 399; Real Mischiefs, 400, Within Christianity, 415; Safeguard of Faith, 415; Meaning of Courage, 415; Opportunity to Think, 427; Fulfillment of Life, 428, Future, 429; Mastered by an Idea, 433; Christianity, 434; Love as Activity, 459; True Social Order, 478; Religious Spirit, 480; Socialized Salvation, 481; Love Rejuvenation, 485; Social Thoughts and Aims, 487; Right to Labor, 488

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